

LIBRARY OF CONGRESS.

Chap. BS533

Shelf B7

UNITED STATES OF AMERICA.



THE BIBLE: WHAT IT IS.

BOOK I.

GENESIS:

ITS AUTHORSHIP AND AUTHENTICITY.

BY

CHARLES BRADLAUGH.

PRICE 1s. 9d.

LONDON:

AUSTIN & Co., 17, JOHNSON'S COURT, FLEET STREET.

1870.

Pamphlets by Austin Holyoake.

Thoughts on Atheism ; or, can Man by Searching Find Out God ?	0	1
Does there Exist a Moral Governor of the Universe ? An Argument against the alleged Universal Benevolence in Nature	0	1
Large or Small Families ? On which side lies the Balance of Comfort ?	0	1
Secular Ceremonies : A Burial Service. Printed in large, clear type.	0	1
Facetiae for Freethinkers (collected by A. Holyoake)	0	1
Superstition, and how it operates upon the Human Mind, forcibly pourtrayed by Pitt, first Earl of Chatham, with a commentary by Austin Holyoake	0	1
(6 copies of the above, separately or assorted, sent post free for 6d.)		

Cartes de Visites.

The Trinitarian Photograph ; being likenesses of Charles Bradlaugh, Austin Holyoake, and Charles Watts, in one ornamental design (the Trinity in Unity)	1	0
Mr. Charles Bradlaugh (separately)	0	9
Mr. Austin Holyoake do.	0	9
Mr. Charles Watts do.	0	9
Mr. G. J. Holyoake	1	0

Pamphlets by Charles Watts.

The Christian Scheme of Redemption	0	2
Christianity : its Nature and its Influence	0	2
Freethought and Modern Progress	0	2
Secularism and Christianity	0	2
The Philosophy of Secularism	0	1
A Defence of Secular Principles	0	1
Secular Ceremonies : the Naming of Infants	0	$\frac{1}{2}$

Fourth edition, demy 8vo,

THE NATIONAL SECULAR SOCIETY'S ALMANACK FOR 1870, edited by Charles Bradlaugh and Austin Holyoake, contains a Calendar of 800 events of interest to Freethinkers, Essays, Biographies, &c. 56 pp., price Sixpence ; 13 copies post-free for 5s.

London : Austin & Co., 17, Johnson's Court, Fleet Street, E.C., who will forward packets of one shilling in value post-free.

THE BIBLE: WHAT IT IS.

BOOK I.

GENESIS:

ITS AUTHORSHIP & AUTHENTICITY.

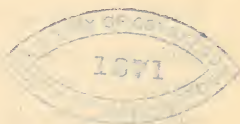
BY

CHARLES BRADLAUGH.

LONDON:

AUSTIN & Co., 17, JOHNSON'S COURT, FLEET STREET.

1870.



BS533

. B7

"Truth gains more even by the errors of one who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think."—J. S. MILL.

Dedication.

To the honoured memory of those whom the world warred against and struck down, but who warred for the very world which crushed them ; to the revered memory of those who, with the blood-drops from their wounded feet, softened the rugged path along which all must travel ; to the memory of the martyrs for Freethought in every age and clime, I dedicate this volume. I could wish that their worthiness, redeeming its faults, might give it force for good in freeing human thought from bondage.

INTRODUCTION.

It is to be regretted that in the second half of the nineteenth century, and in a country professing to occupy an advanced position amongst enlightened peoples, there should be any necessity for the publication of a commentary on Genesis, written for the purpose of demonstrating that the book is not a perfect and infallible revelation specially given from an all-wise and infinite Deity, Creator, and Ruler of all worlds, to his creatures on this planet alone, and that it is not an unerring guide and monitor to humankind in their constant life-struggle for happiness. There is no great honour or pleasure, although there is much wearisome toil, in gathering the materials for proving that Genesis nearly always blunders in its attempts at statements of fact, that it is repeatedly chronologically incorrect, and in the chronologies of its principal versions utterly irreconcilable; that copyists, through ignorance, carelessness, or design, have in many places incorrectly transcribed the text; that the translators, according to their respective creeds, vary in their interpretations of different momentous passages; that the Hebrew language itself has been altered by the addition of vowel points, by means of which a sense is often given entirely different from the original intention; and that the majority of the ancient versions contain different and contradictory readings of various important verses. But it is absolutely necessary to do all this in a form accessible to the general reader so long as the Church persists, under statutory sanction and indorsement in its teaching to the people from their early childhood, that this Bible is God's word free from blemish. Genesis is forced upon the child's brain as God's word by nurse and pedagogue, and the mode of thinking of the scholar is in consequence utterly warped in favour of the divinity of the book before his reason has opportunity to mature for its examination. If the book only had claimed for it that which may be claimed for all books—namely, in part or whole to represent the genius, education, and manners of the people and times, from whom and which it issued, then it might fairly be objected by supporters of the Bible that the tone of criticism here adopted is not of the highest

order, and that the petty cavillings about misplaced names, misspelled words, incorrect dates and numbers, and geographical errors, &c., are hardly worthy the attention of a serious student. But as the Bible is declared to be the revelation and representative of perfect intelligence to the whole human family; as it is placed by the whole of its preachers immeasurably above all other books, with a claim to dominate, and if necessary to overturn the teachings of all other books; as it is alleged that the Bible is free from the errors of thought and fact more or less found in every other book; and as it is by act of parliament declared to be a criminal offence in this country for any person to deny this book to be God's holy word, it is not only a right, but becomes an unavoidable duty on the part of a freethinking critic to present as plainly as possible to the notice of the people every weakness of the text, however trivial, that may serve to show that the Bible, or any portion of it, is fallible, that it is imperfect, that so far from being above all other books, it is often below them as a mere literary production.

Holding this opinion, I issue the following commentary, in the hope that its perusal will induce thought in some who have hitherto been contented to drift down the stream of life, and who have been carried along the customary channel as though they were without energy enough to find or make new thought-paths for themselves or others. That my work is incomplete I am well aware, and I shall gladly see it supplemented from abler hands. I invite criticism, trusting that in the discussion of each point the debaters and on-lookers may be brought to a more liberal mode of treating each other, and to a more correct appreciation of the subjects examined. To the orthodox opponent, who will probably condemn before reading, and who may probably wish to remind me that I am but the weak imitator of greater infidels, who have in former ages attacked the Bible and have failed in their attacks, I reply, that I do not pretend to originality, but that so far from the greater infidels, whose muster-roll of names includes such as Spinoza, Voltaire, and Paine, having failed in their attacks upon the Bible, they have at any rate so far succeeded that Biblical investigation is now possible without fear of serious penal consequences, when before their struggling a fiery death ended nearly every strife against the Church. They have so far succeeded that science, by their efforts set free from church fetters and restrictions, has discovered, since their success, many new

facts with which to demolish more easily the old creeds. The objections of to-day are not in whole, or even in great part, those of Voltaire and Paine. Geology and chronology have furnished weapons against the Bible which the old Freethinkers never dreamed of being able to use. But not only has Freethought new weapons, we have also had achieved for us a great success in that many of the former defences of superstition no longer avail even in the opinion of the most bigotedly orthodox. Excommunication is no longer accounted an unanswerable and logical refutation of any argument presented from heretical mouth or pen. To burn a volume in the open market-place by the hands of the common hangman cannot now be accepted as a successful answer to an infidel treatise. The king's attorney-general, and the borough or county gaol, have no longer their orthodox eloquence with which to persuade the unbeliever. From Vanini to Carlile, from faggot to dungeon, the attacks of infidelity on superstition have become more and more successful. The Church can no longer put heretics to death, although the stain of legal persecution still adheres to her robe. Penalties for opinion still exist by law, but even in her own Ecclesiastical Courts the Church finds it difficult to override the stubborn judgment of outside public opinion. Now it is only an almost obsolete statute which forbids disbelief, and in the next generation that barrier even will be swept from the path of free discussion.

The reader will find frequent references made to Bellamy's *New Translation of Genesis*. Bellamy was a painstaking, honest man, and good Hebraist, but his desire to free the text of the Bible from the imputation of containing objectionable passages often leads him to strain for an interpretation not warranted by the Hebrew. Kalisch's *Commentary*—a far superior and much less partial book, is also in constant use in these pages. His volume contains one of the most admirable collections of criticisms on Genesis ever presented to the English reader. It utters far more heresy than Colenso has yet ventured to put forward against Genesis. The author does not profess to reject the Bible as a divinely inspired book, but as he admits that it is irreconcilably contradicted by science, and confesses that in more than one place its own self-opposing statements cannot be explained away, it is evident that Kalisch's views on inspiration are not of a very orthodox order. Colenso's volumes, repeatedly quoted here, are valuable as coming from a Church of England

bishop, but the various criticisms on Genesis are scattered through the four parts, and do not, except in one part, follow in any order of chapter and verse, nor does the Bishop appear to be much acquainted with the English school of writers against the Bible. *Questiones Mosaicæ*, by Osmond de Beauvoir Priaulx, containing a comparison of the ideas traced in the first twenty-five chapters of Genesis with the Hindoo, Chinese, Grecian, and Egyptian myths, is specially useful as a guide to the general reader wishing to trace out coincidences of myth; it is written by a very plain-speaking man, who disclaims connection with either the orthodox or heterodox commentators, but who does not hesitate to occasionally judge very severely the morality of the narratives he examines. A very earnest and straightforward analysis of the Pentateuch, specially intended for the working classes, has recently been issued by a writer adopting the name of *Presbyter Anglicanus*. It is well deserving the attention of the Freethinking student. The writer has evidently been at considerable pains to place a reliable handbook in the reach of those whom he addresses. I am indebted to one of the noble band driven into exile by France's imperial degradation, for the use of Cahen's admirable French translation of the Bible, a work which ought to be in the library of every critical reader. In all references to the Hebrew I refer to it without points, believing the latter to have been added at a comparatively modern period, and to have often entirely varied the meaning of the word to which they were added. The present commentary might have occupied much greater space, its details being susceptible of considerable amplification; but my plan of criticism has necessarily been subordinate to the exigencies of business life—a few hours occasionally morning or evening being all I have been able to devote to study or writing, and this will account for many points in Genesis which, though open to similar objections to those here raised, have yet been passed without notice. So far as I have gone I believe my examination to have been thorough, and the refutation of Biblical infallibility to be complete; should any orthodox opponent think otherwise, I shall be ready to supplement the list of objections if any considerable portion of the discrepancies and flaws here noticed are got rid of by any plausible argument.

C. BRADLAUGH.

Sunderland Villa, Northumberland Park,
Tottenham.

GENESIS:

ITS AUTHORSHIP AND AUTHENTICITY.

THE book of Genesis, as the first book of the Pentateuch, is at the present time the subject of sharp discussion, the general public finding a special interest in the controversy in consequence of the comments of the public press on the recent publications by Dr. Colenso on the one side, and those of Dr. Cumming, Dr. Alexander McCaul, &c., on the other; and although it is probably almost impossible to present any new features to the reader on the general question of the genuineness and authenticity of Genesis, in addition to the criticisms of the last few centuries, yet I hope to include in the following comments, and in order of chapter and verse, the principal points which have been debated by the objectors to, and defenders of, this first book of the Bible, and trust in this to be useful in guiding the working class reader to information not generally accessible to him. The name "Genesis" is a Greek prefix put into English letters, and means creation, formation, production, origin, or growth. In the Hebrew the book has no title whatever beyond its first word (BeRASHITH)* בְּרֵאשִׁית, *in the beginning*, which is written in characters rather larger than those which follow. The words, "the first book of Moses," found in the authorised version, are without any authority whatever in the Hebrew text, and are unfounded in fact. Spinoza, a Jew of great learning,

* Throughout this commentary capital letters will answer for the actual Hebrew letters, while the small letters respond to the intercalated vowels.

who wrote in Holland about the middle of the 17th century, considered it "as clear as the noon-day light" that Moses was not the author of any part of the Pentateuch; and urges that nothing is known as to when, where, or by whom the book of Genesis was penned, or by whom it was preserved.* He declares that many blemishes have crept into the Hebrew text itself, and that even the most ancient Jewish writers have animadverted on various doubtful readings and on several imperfect and truncated passages. He also urges that our Hebrew canon rests upon the decision of the Pharisees of the second Temple, who, on grounds to us unknown, selected the books we have from amongst a great number, and that their decision was far from unanimous: one book (Ezekiel) becoming the word of God, through the support given to it by Neghunya, the son of Hiskias; and another (Ecclesiastes) narrowly escaping suppression, because objected to by certain learned persons referred to in the Talmud, by Rabbi Jehuda, surnamed Rabi. (*Tractatus Sabbathi*, cap. 2, fol. 30, p. 2.) These persons, he says, also desired to suppress the book of Proverbs.

It is surprising, in the face of the researches of the most erudite Biblicists, that men, such as Dr. Baylee, the head of St. Aidan's College, at Birkenhead, and Dr. Miller, of Birmingham, should maintain that the original Hebrew text of God's revelation to mankind has been preserved by the Jewish Rabbis uncorrupted and without the loss or variation of a single letter or word. And why do they speak of the original Hebrew in which Moses wrote? It can hardly be pretended that the Deity selected the Hebrew for its flexibility and capacity for expressing his meaning. On the contrary, the Greek far excels the Hebrew as a written tongue. Nor is the Hebrew the most ancient written language. The construction of the various Hebrew Roots affords reason to the contrary, and it is absolutely certain that the whole of the vowel points (which in many cases entirely change the meaning of the text) are of comparatively modern date, say from the second to the fifth century of the present era—probably not earlier than A.D. 450. The

* *Tractatus Theologico-Politicus*, caps. 7, 8, and 9.

present square letter form of Hebrew, and the twenty-two letter alphabet, are also of limited antiquity. The Hebrew Scriptures are neither the most ancient nor the most perfect of Scriptures. That the Hebrew text of Genesis has been corrupted there can be but little doubt, and that the authorised translation is imperfect is still more certain. Luke Burke, the able Editor of the *Future*, referring to the comparative merits of the Samaritan, Hebrew, and Septuagint versions, says—"The Jew naturally prefers the reading which exists in his own version, the Samaritan contends for the superiority of his copy, and the generality of Christians prefer of course the Septuagint. Each party accuses the other of wilful corruption of the text, and some at least of these accusations must be true."* Dr. Wall, Vice-Provost of Trinity College, Dublin, speaks of the "blemishes in the existing condition of the Hebrew text," some of which he attributes to fraud, and others to gross ignorance;† and it is declared by competent critics that the Hebrew text, even after the Masoretic correction and purification, was "deficient, imperfect, interpolated, and full of errors."‡ Before the Christian era there were no divisions between words of the Hebrew text, and the five final letters were not invented; and from then till A.D. 1000 the texts of the various codices were in a most corrupt and unreliable state, and even of these we have not a single M.S. extant in the present day. The English translation (authorised version) is wretchedly imperfect. Errors abound in it, and some of them of a most laughable description. On this account great calls have been made for a new translation, and also for a new edition of the Hebrew; but neither a new translation nor a new Hebrew text will remove the bulk of the difficulties. Science has rendered the objections to the narrative insurmountable, and a pseudo-revelation must succumb to fact-supported reason.

Remembering how often I have been twitted, and probably with justice, on my want of knowledge of the Hebrew

* Ethnological Journal, p. 19.

† Grounds for Revision of the Hebrew Bible, pp. 102 and 545.

‡ Types of Mankind, pp. 621 and 627

tongue, by those who profess to have had a better education than myself, and seeing that in the answers to Bishop Colenso, his opponents denounce him as ignorant of Hebrew (as was also the case half a century since, when the pigmy D'Oyley, set up his pretensions as an orthodox philologist against the giant erudition of the heretical Sir William Drummond), I have some pleasure in laying before my readers the following selection from a great Hebrew writer :*—"The first great 'difficulty,' " he says, "connected with our method arises from the consummate knowledge of the Hebrew tongue which its due application implies. But whence is this now to be obtained? The ancient masters of the Hebrew tongue have left nothing to posterity on the elements and principles of the language ; we, at all events, have little or nothing of theirs—no dictionary, no grammar, no syntax. The Hebrew nation has lost all that it ever had of the elegancies and ornaments of life (nor is this wonderful after such long ages of depression, disaster, and persecution), and has preserved nothing but a few fragments of its language and its literature. Then the meaning of many nouns and verbs which are met with in the Bible, is either wholly unknown or is a subject of dispute. With all this when we apply ourselves to study the syntax of this language, a matter of so much moment, and seek to discover the idioms and modes of expression peculiar to the Hebrew people, we find that time, the consumer, has blotted them almost all from the memory of man. We shall, therefore, not be able, as we would wish, to determine the precise meaning of every passage which the common uses of the language would permit, and we shall come upon many sentences which, although expressed in words extremely well known, are nevertheless of meaning most obscure, and are sometimes incomprehensible. To these difficulties must be added those which arise from the constitution and nature of the language itself, which occasion so many ambiguities that it is impossible to find such a method as shall assuredly teach us how to investigate the true sense of all the ex-

* Spinoza: *Tractatus Theologico-Politicus*, p. 154, Latin Edition, cap. 7, sec. 44.

pressions of scripture." After pointing out that doubt and obscurity result from the use of one letter in lieu of another, from the various meanings attaching to conjunctions and adverbs, and from the imperfections of the verb, Spinoza adds—"Besides the three causes of obscurity now noted in the Hebrew language, there yet remain to be mentioned two others, each of much more moment than all the rest. The first of these is that the Hebrew has no vowels; the second that it is without spaces between the words and sentences, and has no accents to indicate the proper pronunciation; and although these two deficiencies—viz., the vowels and signs of accentuation, are wont to be supplied by points, it is impossible that we should acquiesce in the sufficiency of these, inasmuch as they are the invention and resource of men of these later times, whose authority can have no weight with us. The ancient Hebrews wrote without points (*i.e.*, without vowels and accents), as appears from the most ample testimony. The moderns supplied vowel-points and accents, as it seemed good to them that the Bible should be interpreted; wherefore they are to be regarded as mere interpretations of yesterday, and deserve no greater faith, as they have no higher authority, than the lucubrations of ordinary commentators."* Gesenius admits that the ancient translators of the Hebrew, "evidently so often translated by conjecture only."†

In the following comments I shall seek to show that in its narrative the book of Genesis is inaccurate, contradicted by other books of the Bible, and is even self-contradictory; that its chronological statements are incorrect; that its teachings on ethnology, geology, and astronomy are in opposition to the revelations of science; and that its views of morality are not such as would aid in promoting general happiness if universally entertained.

Eighty years ago Sir William Jones declared that "either the first eleven chapters of Genesis are true, or the whole fabric of our national religion is false."‡ This conclusion

* Tractatus, p. 156.

† Hebrew Lexicon, by Leo, p. 17.

‡ Asiatic Researches, vol 1, p 235.

is the simple truth, and is confirmed by the critical researches of the last half century. If the authenticity and divine origin of the Pentateuch can be successfully questioned, the whole theology based upon it must fall with it. In the first eleven chapters of Genesis are contained statements upon which rest the so-called "vital truths of Christianity." The Rev. Alexander McCaul, in his reply to Colenso, feels this, and urges that "the Pentateuch possesses the testimony of the Saviour's omniscience," that it "has the testimony of the Son of God and his inspired Apostles," and that "our Lord and his Apostles taught that the Pentateuch was given by Moses, and that he was the penman."* In these statements Dr. McCaul exaggerates the real extent of New Testament corroboration, whatever that may be worth; but no one can doubt that a Christian will cling to every possible support for Genesis, as the Saviour and Redeemer will be the object of little faith if the narrative of the Fall be disbelieved (without which fall the salvation and redemption would have been unnecessary).

I shall now take each chapter and verse in its Biblical order, and though this may not appear the most agreeable course, I hope that it will prove the most useful. In doing this I am much indebted to the recent work by Dr. Kalisch,† and only regret that the reasonings of that able author appear to be very often in opposition to his facts. Chap. i. v. i. "In the beginning." According to Bellamy,‡ Grotius rendered the word **בראשית** Berashith, *when first*; Simeon, *before*; תלך Jerusalem Targum, *in wisdom*; § Tertullian, *in power*; Philo, Rabbi Bechai, and Castalio, *in order, before all*; Maimonides, who avowedly stretched interpretations to fit any hypothesis he might choose to sustain, *with matter*. Some to whom the Hindoo mythology was familiar, have rendered this verse "By the first was created the Gods, the heavens, and the earth." In the Hindoo faith we are taught that the great Bram created the inferior Gods, the heavens, and the

* Examination of Dr. Colenso, pp. 1, 208, and 210.

† On Genesis, published by Longman, 1858.

‡ The Holy Bible Newly Translated.

§ The Jerusalem Targum substitutes **בחיכמה** for the Berashith.

earth. Were the אלהים (ALEIM) inferior Gods in the mind of the compiler of the Hebrew Records? M. Priaulx,* in commenting on this first verse, says—"In the beginning of what? Not of the universe certainly, for the universe yet was not; and not of God's existence, for God's existence is infinite and eternal." The Theism of the writer of the first verse of Genesis was of no exalted order. He had determined to tell a creation story, and probably repeated in writing the tradition which had passed from sire to son, orally transmitted through many generations. That such traditions existed long prior to the Jews themselves, and certainly anterior to Moses, few can doubt who have carefully examined the Egyptian, Hindoo, and Grecian mythologies, and have endeavoured to trace their origin, especially if they happen to hold with Sir W. Jones, that a connection subsisted between the old nations of Egypt, India, Greece, and Italy long prior to Moses.† The author of the first verse of Genesis rendered the tradition into definite words without staying to notice, or perhaps lacking the mental power, to consider the logical consequences of his words. If "in the beginning" does not imply the beginning of God or of the universe, it must mean in the beginning of creation. But this would imply that God, eternal, immutable, had existed without creating and changing, then without cause had commenced to create. But if God alone existed prior to creation and at any time existed without creating, he, there being nothing but himself to affect or influence him, would still have existed without creating—that is, there would have been no creation.

The first and second verses of Genesis, which Dr. Kalisch‡ says must not be separated, are very obscure. "In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep." Is this second verse a recital of the state of the earth prior to or after creation? Prior to creation seems to be the proper response; that is, that the writer of this

* *Questiones Mosaicæ.*

† *Asiatic Researches*, vol. 1, p. 271.

‡ *Historical and Critical Commentary on Genesis*, p. 55.

part of Genesis having no conception of "creation" other than "formation," and holding the doctrine supported as Dr. John Pye Smith thinks in the apocryphal book of Wisdom, c. ii. v. 17, tells you what was the state of things before the work of creation commenced. That this is so is clear from the fact that while it says, "In the beginning God created the heaven and the earth," actually the heaven is not created (*vide* v. 8) until the second day. The old philosopher said "ex nihilo nihil fit." Sir W. Hamilton observes that "to create is not to make something out of nothing, for this is contradictory, but to originate from self;"* yet the orthodox doctrine of to-day is that Genesis teaches that God created the world out of nothing. Which shall we take, orthodoxy or philosophy? The Rev. Dr. John Pye Smith remarks that "the mere etymological argument from ברא or any other scripture words, is fallacious and utterly unnecessary: since those words may be applied to ordering, disposing, or bringing into a new state or condition. The primary meaning of ברא (BeRA) is "*to hew out.*"† Bellamy translates the word את (ATh) substance, making verse i. read, "In the beginning God created the substance of the heaven, and the substance of the earth," and thus to some extent avoiding a portion of the objection, which naturally arises with reference to the use of pre-existent material. Speaking of the word (ATh) he says, "Some translators have thought it to be a mark of the accusative case simply, after an active verb; but if so, there must be a repetition of the article *the*; as the following word שמים *shaamayim*, *heaven*, has the emphatic prefix ה *ha*, *the*; by which it is to be translated, *the heaven*. I say if this word *eth*, comprehends no more than simply the accusative, there must either be a repetition of the article *the*, and so אתהשמים *eth hashamayim*, must be translated *the, the heaven*; or the word *eeth*, must be passed over without being translated, as it is in the translations. But if this word be translated, it will add consistency to the narrative, and remove an old objection. It is said, that the historian contradicts himself, as

* Philosophy of the Unconditioned, p. 8.

† First Lines of Christian Theology, p. 321.

he says, the heaven and the earth were created and finished, and afterwards, that it *was without form and void, and that darkness was upon the face of the deep, until God said, let there be light*. First, that there was a completion of the whole, both of the heaven and the earth; and then that there was nothing but chaotic darkness, and primæval matter. Certainly the present translations carry this sense; but this has arisen from the rejection of the word *eth*. This word is composed of the first and last letter of the Alphabet, the א *aleph*, and ת *thau*; which have the same meaning as the Greek α *alpha*: and ω *omega*; the *arche kai telos, the first and the last*, in one mass, comprehending in itself all the principles necessary for the production of all things. Briefly, it signifies the very SUBSTANCE of the thing spoken of; the קרב *karaḇ*, *inmost*, generative properties, as well as the visible matter; agreeably to the Syriac, the *esse cœli et esse terra*.* Dr. Kalisch, who seems by his phraseology to refer to the above quoted argument from Bellamy, utterly denies that the word תא is anything more than the sign of the accusative. When learned men thus differ on a word which changes the entire sense of the passage, how are the uneducated multitude to submit to threats of penalties here and pain hereafter because of their unbelief, when in fact they are unable to believe that both disputants are right, and are also unable to believe in one in preference to the other?

The Rev. Dr. Macdonald† discusses from a somewhat orthodox stand-point the question whether verse 1 should be taken as a title to, or read as part of, the history of creation; and that writer inclines to the latter opinion, as he thinks the former view would favour the ancient notions of eternal chaos; but the latter opinion is equally objectionable, for if verse 1 be regarded as anything more than a title, you have heaven created in verse 1, and yet not created until verses 6 to 8; you have the earth in verse 1, and yet the dry land not called earth until verse 10. Dr. John Pye Smith affirms—"That the proper and primary act of creation, is the causing of being when there was no cause,

* New Translation, p. 4.

† Creation and Fall, p. 245.

material means, or existing thing whatever except the Deity." The learned doctor's proposition is logically absurd, and on the face of it impossible, although it contains the ordinary orthodox teaching. He states that the adverse notion appeared in two forms—1. That the whole sensible universe, and every part of it, is an emanation from Deity of cœval eternity and necessity. The very ancient Oriental doctrine, the foundation of Buddhism, dominant in Thibet, many parts of Tartary, the Burman Empire, and Ceylon. 2. The belief of a necessarily existing matter altogether distinct from God.* These two opinions will easily be traced in several portions of the Hebrew text, but are also as illogical as the first.

Verse 2—"And the earth was without form and void." Bellamy renders this—"Now the earth was without form, even a waste." Kalisch—"And the earth was dreariness and emptiness." Bellamy's translation is not forcible enough, the word **בהו** (BEU) should be rendered *void* or *vacuum*. The writer's meaning in the verse is not very clear, because that which is empty within and has no form without, is a very unsubstantial result of creation; and it will at once overturn all orthodox notions, if creation be understood as the formation of the pre-existing chaotic mass. "And darkness was upon the face of the deep." There is yet no light, darkness prevails, and the creation of light is not recorded until verse 3; so that either the Creator had existed prior to this period† without light, a most extraordinary, or, as Kalisch calls it, "ludicrous" supposition, or the believer must imagine that the Unchangeable had more than once varied the conditions of his existence. Kalisch urges that improprieties are involved in these queries; surely the greater impropriety consists in the demand of unquestioning belief in the opposite views. "The spirit of God moved upon the face of the waters." Kalisch has it "hovered over." The word **רוח** (RUACH) here translated *spirit* is

* First Lines of Christian Theology, p. 321.

† And this is the Rev. Dr. Macdonald's opinion, for he says—"This is not the darkness which was afterwards so far subdued and bounded by the light as to be called night, but the primeval darkness into which no ray of light had ever penetrated."

rendered *wind* by Aben Ezra, Onkelos, Philo, and others; *air* by Nachmanides; *mist* by Johannsen. In Genesis iii. 8, the same word, Ruach, is translated "cool." רוּחַ הַיּוֹם (LeRUaCh EIOM) being rendered in our authorised version as "the cool of the day," or, as Parkhurst renders it, "*the morning breeze*." In Ecclesiastes iii. 19, the same word is in the authorised version translated *breath*. The primary meaning of the word Ruach, according to Parkhurst, is that of the *air in motion as in the act of breathing*, Gesenius and other Hebraists agree in this. Macdonald says—"To take רוּחַ אֱלֹהִים (RUaCh ALEIM) for a *strong wind*, as is done by Dathe Vater and Schinmann, after Onkelos, Saadiah, Aben Ezra, and other Jewish expositors, is an interpretation of which Calvin well remarks, 'Adeo frigidum est ut refutatione nulla indigeat.' The Hebrew can be undoubtedly rendered *wind* as well as *spirit*; but how can it signify wind before the atmosphere was created?"* How does this reverend writer know when the atmosphere was created, unless he has some special revelation enabling him to fix the epoch? There is not the slightest record, so far as I am aware, in Genesis enabling the reader to fix the time of the creation of the atmosphere, so that this objection to the word Ruach, meaning *wind*, is, to adopt the very words of Calvin, "so silly as not to require refutation." The words translated "Spirit of God," are Ruach Aleim, the word rendered God being the word אֱלֹהִים (ALEIM). The meaning of this word Aleim is not easy to arrive at. Macdonald says the etymology is involved in much obscurity. It is probably a plural noun, but the derivation is a question for dispute. Some derive it from אָלָה (ALE) *to curse*, which would make Aleim, *the cursers*,† an appropriate rendering, if the eternal damnation of unbelievers and disbelievers to brimstone flames so glibly preached by too many of the revivalist school had indeed any reality. Others derive it from אָל (AL). This word Al is by the Septuagint translated on one occasion *Ourana*, *heaven*, and in the Phœnician worship the Sun was called

* Creation and Fall, p. 249.

† Newman's Lexicon, vol. 1, p. 27—Parkhurst, p. 19.

Al or Hel.* It is curious that the same word Al in the Hebrew stands for *oak*, and that in the Druidic worship entirely of Tsabaistic origin the oak was most sacred. Doubtless all the mythologies of the world have more or less a Tsabaistic source, most certainly Judaism derives some of its early pseudo history from astrologic myths. The use of this word Aleim alone in one part, and in another the word יהוה (YEUE) coupled with it or used separately, has enabled some of our Biblicists to distinguish in the Book of Genesis at least two narratives from different pens, which they entitle the Elohim document and the Jehovah document. The German writers have most exhaustively dealt with the document theory. Luke Burke argues that "the first ten chapters of the Book of Genesis are composed throughout of at least three principal documents, so elaborately interwoven as to constitute one continuous and tolerably consistent narrative. It is highly probable," he says, "that the actual number of documents in these ten chapters is five, but the existence of three will be shown to be incontestible."†

Dr. Colenso says—"It will be seen hereafter, when we proceed to examine critically the whole Book of Genesis, that throughout the book the two different hands, which we have already detected, are distinctly visible; and the recognition of this fact will explain at once a number of strange and otherwise unaccountable contradictions. One of these two writers, it will be found, is distinguished by the *constant* use of the word Elohim, the other by the intermixture with it of the name Jehovah, which two words appear as God and LORD (not 'Lord,' אֲדֹנָי *Adonai*), in our English translation. Sometimes the latter writer uses *only* Jehovah for considerable intervals, as the other uses only Elohim: thus, in chapter i. verse 1, to chapter ii. verse 3, we have only Elohim thirty-five times; in chapter xxiv. only Jehovah nineteen times. Can any one believe that these two passages were written by one and the same writer?"

* Parkhurst's Lexicon, p. 15.

† Ethnological Journal, p. 202.

‡ Part II., p. 175, the Pentateuch, &c.

Macdonald* remarks that the interchange of the divine names in the Pentateuch was taken notice of at an early period. Among the Christian fathers. Tertullian, Chrysostom, and Augustine, offered explanations. In the first sections of Genesis the change is not between Elohim (or Aleim) and Jehovah (or Yeue), but between Elohim, which is used constantly and exclusively in the first section, and the compound form Jehovah-Elohim, which appears in the second, with only three exceptions, where in the mouth of the serpent and of the woman it is Elohim.

Verse 3 records the creation of light, and it has been fairly objected that the creation of light on the first day, and before the sun, which was not created until the fourth day, is a point of difficulty, and some orthodox commentators have adopted the most absurd theories to meet this objection. Kalisch suggests "that on the first day the luminous matter was created, spreading through infinite space in its rarified state; but that on the fourth day it was condensed into the light-giving bodies." This is in contradiction to the Bible narrative, which clearly does not regard light as infinite, but speaks of division of light from darkness; neither does it remove the difficulty. The solar system cannot be imagined to exist short of its central sun, much less can our earth, one of a dependent series, be conceived as existing independently. Our solar system consists of various sized bodies revolving around the huge central sun, all the planets of this system moving nearly in one plane, corresponding with the centre of the sun's body, and in one direction—namely, from west to east. There is also in the solar system a progressive increase of bulk and diminution of density from the planet Mercury to Mars, while from Jupiter to Neptune. the reverse is the case.† This should mark the sun as primal in order, and give to the earth at least a tertiary place, while in the Genesiac story the earth is before the sun. To imagine the earth without the sun would be to picture it under inconceivable conditions. Evening and morning, day and night, are spoken of in this verse.

* Creation and Fall, p. 28.

† Vestiges of Creation, p. 10; Kalisch, Genesis, p. 17.

The terms "evening," "morning," "day," "night," now express clear ideas, but take away the sun entirely, how do you have any rational conception of meaning for either morning, day, evening, or night? The notions of appearance to us of the sun above the horizon, and its disappearance from us below the horizon, are involved in the use of these words, which otherwise are inconceivable.* The third verse begins with "and *Aleim* said," that is "spoke," but speaking implies the possession by the speaker of the organs of speech, tongue, larynx, &c. (as the phrase "God saw" will involve "eye," optic nerve, &c., in the God seeing.) And to whom did *God* speak? Was it to "one of us" mentioned in verse 22? It is from such phrases Parkhurst demonstrates, to his own satisfaction, the orthodox doctrine of the trinity. To the less orthodox reader such expressions will rather serve to demonstrate the polytheistic views of the writer of the Elohim document, as well as the anthropotheism which pervades the Hebrew scriptures. In verse 6, God divides the waters by a firmament רָקִיעַ *ReQIO* (expanse.) This was to have waters above and waters beneath it, and the stars were afterwards fixed in it. Where is now this firmament? If it means the atmosphere, there is no water above it, the clouds float in it, and the stars are not in it. Kalisch says, this firmament is the expanse of heaven, that is, including the stars—*i.e.*, the central suns of many astral and solar systems. But what waters are divided above and beneath this expanse, which is, according to such an explanation, itself the universe? He says, "The earth, illumined by all-pervading light, was freed from the encumbering mass of water; an adequate portion was congregated in immeasurable distance above it, beyond a solid expanse, intended to mark this eternal division."† This explanation is entirely unjustified by science, and this "solid expanse" dividing earth from the waters, exists only in the fertile brain of the commentator. M. Priaulx points out the full absurdity of the text when he says, "the expanse not merely divides, but sustains the waters, and when rain is about to be poured down upon the earth, the windows

* *Questiones Mosaicæ*, pp. 13, 14.

† *Genesis*, &c., p. 69.

or floodgates of heaven are said to be opened.”* The doctrine of a local heaven above the earth, and used as the general abiding place of Deity, from whence at various periods he descended to the earth, is supported by the general tenor of Genesis, yet I doubt whether even any thoughtful Theist would entertain an opinion so opposed to the infinity of God. The early chapters of Genesis profess to relate the creation and fall of man, but incongruities and contradictions exist, demonstrating either that the Book is not reliable, or that, instead of being an account of one creation, the chapters in fact contain two distinct accounts of separate creations. The first probably written by one who knew nothing about the garden of Eden, or the Fall, or of Cain or Abel, and whose account breaks off at verse 3 of chapter ii., and recommences with verse 1 of chapter vi.

The two distinct narratives are easily traced, and the English reader may find this done for him by Luke Burke, who prints the selected portions in order.† He makes the Elohim document begin with Genesis i. 1, and go to ii. 3 inclusive, then omitting all until verse 1 of chapter vi., recommences and continues with some omissions which deserve the attention of the reader as showing a duplicate narrative of the flood as well as a double account of the creation. These will be dealt with in their proper place in this commentary. The orthodox deny that there are two accounts of the creation in the two first chapters, and allege that “in no sense can these chapters be viewed as distinct narratives of creation. The first, they say, is a narrative of creation in all its parts, order, and proportions, but sketched only in outline; while the second is a filling up of one of the compartments of this grand picture;”‡ that is, they allege that the fourth and following verses of the second chapter are really only a continuation and amplification of the relation contained in the first chapter. The truth of this declaration will be best tested by ascertaining whether there is such an agreement between the two chapters in the treatment of similar subjects as (allowing for the

Questiones Mosaicæ, p. 16.

Ethnological Journal, 1848, p. 205.

Macdonald : Creation and Fall, p. 39.

second account being more ample and extended) will determine if the narrative in the second chapter is really an amplified continuation of the first. Some allege that only the first chapter gives the order of time, and that the second gives the order of importance.

Dr. Kalisch makes no such futile pretensions, but when he arrives at the end of the third verse of the second chapter says, "A languid repetition appears to follow, another cosmogony is introduced, which, to complete the perplexity, is in many important features in direct contradiction with the first. It would be dishonest to conceal these difficulties, it would be weak-mindedness and cowardice; it would be flight instead of combat; it would be ignoble retreat instead of victory: we confess there is an apparent dissonance." The dissonance is not only apparent, it is real and irremovable, as I shall seek to show in the following remarks. Assuming the second narration to commence chapter ii. verse 4, it may easily be divided into three sections—1st, from verse 4 to verse 9 inclusive, containing an account of the creation of the heavens, earth, and dormant plants, of irrigation by mist, and, in conjunction therewith, the creation of man; this section also contains the announcement that the Lord God had formed a garden eastward in Eden, and planted it with every tree pleasant to sight and good for food, and the trees of life and knowledge of good and evil; and had placed man therein; 2nd, from verse 10 to verse 17, contains a geographical description of the garden, also a repetition of the announcement that the man was placed in the garden with the additional information that he was placed there to dress and keep it; 3rd, from verse 18 to end of chapter, includes the declaration that the Lord God will make a helpmeet for man, the creation and naming of the animals, and the manufacture of woman from the rib of the man.

As the separate subjects of these sections are distinct and easily distinguishable, we shall proceed to place them in comparison with similar subjects in the first chapter. With regard to the creation of light, the division of day and night, the creation of the firmament, the sun, moon, and stars, as narrated in the first chapter, they find so meagre

a parallel in the second, as to leave no room for useful comparison, although so far as these subjects are concerned, the second chapter in no respect amplifies or extends the narrative, but on the contrary, renders it more limited.

The creation of plants affords more scope for examination and is thus described in chapter i., verses 11, 12: according to which the earth brought forth grass, herbs, and fruit trees, growing and yielding fruit and seed *before* the creation of man; while we are informed in the second chapter that God made the dormant plants, but that they were not put in the earth, and had not grown, or, as Kalisch translates it, "sprouted forth," because there had not been any rain, and there was no man to till the ground; and the creation of man precedes the narrative of the commencement of vegetation. According to chapter ii. verse 5, the earth was dry and unbroken, therefore unfit to receive the dormant germs of the plants. In order to remove this disability, God first moistened the earth by a mist, then created man to cultivate it. The stated preliminary obstacles to vegetation are removed, and the requirements are supplied—*i. e.*, water to irrigate and man to till. This being accomplished, a garden is planted, and man is placed in it to tend it; after which, the usual course of vegetation proceeds.

There is in this a grave dissonance. In the first chapter, at the command of God the earth brings forth grass, herbs, and trees, yielding seed and bearing fruit, without mention of pre-requisite conditions or obstacles; but in the second chapter vegetation cannot take place until the soil has been watered and tilled. In the first chapter the entire flora was created, grew, brought forth seed, and yielded fruit, *prior* to the creation of man; growing plants are created on the third day, man on the sixth; while in the second chapter the plants do not commence to grow until *after* the creation of man, who would thus be in existence on or before the third day. The comparison, as far as yet attempted, has elicited so striking an instance of incongruity as would of itself be sufficient to demonstrate that the account in the second chapter is not in harmony with that of the first. If the account in chapter ii. does not agree with the previous chapter, then we must admit either that the two accounts

relate to different original creations (which would be manifestly absurd), or that one of the chapters, or both of them, are false.

There seems ground for asserting that these chapters are the productions of different countries, and that the climatic conditions associated with, and influencing, the writer of chapter i., were extremely different from those affecting the writer of chapter ii. The author of the first chapter seems to have been perplexed by a quantity of superfluous water. Water covered the whole of the earth; and after having got rid of a portion of this water by placing it above the firmament, the remainder is collected into seas, leaving the dry land to appear. The author of the second chapter, on the contrary, is at first deficient of water. The earth is for him too dry for vegetation, and he waters it with a mist.

We proceed to compare the account of the creation of animals, which is set forth more fully.

In default of any professed consecutive order in the second chapter's narrative of creation, it would be a natural assumption that the grammivorous animals would not be created before their food, and this is confirmed by the first chapter, where the vegetation is created on the third day, and the animals on the sixth. Man is also created on the sixth day after the animals, but, as according to the second chapter, man assisted in bringing forth vegetation, he must have been created before the plants and likewise before the animals. That is to say, in the second chapter man is produced at an early period of creation and *prior* to the animals, while in the first chapter man is created *after* the animals, and is, in fact, the last object created. These contradictions clearly prove that the two chapters cannot possibly be accounts by the same author of one and the same creation.

The same distinction is observable as to the material used in the production of animals.

In chapter i. verse 20, we are told that the moving creatures and the fowls of the air were produced from the waters; but in chapter ii. verse 19, it is stated that they were formed out of the ground.

The difference of time, and the relative priority in the

creation of man and the animals, can be otherwise independently proved by reference to chapter ii. verses 7 and 19, and the 20th and following verses of the first chapter.

In chapter ii. verse 18, it is said, "It is not good for the man to be alone, I will make an helpmeet for him." This evidently alludes to *the* man of verse 7, for the man of the first chapter had his female created with him, and only one act of creation is related, "male and female created he them." After the Deity had announced his intention in the second chapter of creating "an helpmeet" for the man, the narrative relates the creation of animals, and that they were brought to Adam to be named, "but for Adam there was not found an helpmeet for him." The tenor of this second chapter narrative is to place man *before* the animals (and, according to our previous argument, on the third day prior to them) in the order of creation, while in the first chapter, on the contrary, man is created *after* the animals and on the same day with them. In the second chapter man is created alone, and in solitude performed his labours in the garden. No friendly hand to aid him in his toil, he is emphatically declared to have been *alone*. "It is not good that man should be alone, I will make an helpmeet for him." It is perfectly clear that this act of making the helpmeet for man took place after the beast of the field and the fowl of the air had passed before Adam to be named, and there is, therefore, no alternative but to assign the end of the creation as the period when the Lord "made a woman and brought her to man." Thus the man of the second chapter (who was fabricated from the dust of the ground before the plants grew, which was, according to chapter one, on the third day of creation) is proven to have been in existence on the third day previous to the making of his female; while the man of the first chapter has his female created simultaneously with him. The same may be said of the females. One female has her male created simultaneously with her, while the creation of birds and beasts interposes between that of the man and woman of the second chapter. Hence neither the male nor female of one chapter can be understood to be that of the other—they are two distinct pairs.

Again, in the dedication of food to mankind, the palpable incongruity of statement thrusts itself upon our attention. In chapter i. verse 29, God said, "Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which there is the fruit of a tree yielding seed, to you it shall be given for meat." Here is a gift without reservation of every herb bearing seed, and every tree bearing fruit, which is upon the face of the earth. The terms are clear and distinct, "to you it shall be for meat;" there is no exception. Yet in chapter ii. verse 17, are the words, "But of the tree of the knowledge of good and evil, thou shalt not eat." Nay, more, by chapter iii. verse 22, it is evident that the "tree of life" was not intended for meat for man.

The discordance in this case is not limited to the mere exception of a particular tree from the gift to man, but, in fact, extends throughout the whole of the Scriptures, as upon the truth or falsity of the exception of the tree of knowledge of good and evil hangs the whole of the Christian religion. If no exception were made, then no command was broken, no sin committed, no curse merited; there was no fall, and, therefore, no necessity for a redemption or Redeemer.

M. Priaulx* in his examination makes reference to the Heathen mythologies as suggesting possible sources for some of the traditions; he also quotes Michaelis, De Wette, and other authors, whose criticisms may guide the unlearned reader. To illustrate the points of discord, the following epitome of the two accounts is presented to the reader:—

First.

Water abundant.

Vegetation proceeds at
God's fiat.

Plants grow in the earth
before man's creation.

Second.

Water deficient.

Vegetation is dependent
on moisture and agricultural
labours.

Plants cannot grow in the
earth until man has tilled the
ground.

* Questiones, pp. 6 to 83.

Fowls made out of the water.

Animals created before man.

Man and woman created same day.

Man made to have dominion over the earth.

Every fruit given to man for food.

Concludes with blessing.

Fowls made out of the ground.

Man created before animals.

Man created first, then an interval for creation and naming animals, then woman made.

Man made only to dress the Garden of Eden.

One kind forbidden and another withheld.

Concludes with cursing.

Is it not justifiable to say, in the words of Kalisch, "those differences are too obvious to be overlooked or denied?"

Some time has elapsed since even the most pious amongst educated men argued that the universe was created out of nothing no longer than 6,000 years ago; but it is not yet very far distant from the day when all the orthodox preachers of theology, and ordained misrepresenters of the declarations of science, united in declaring that the Bible taught that man had only existed on the earth 6,000 years; and pious geologists then proved, at any rate to their own satisfaction, that the world's strata and the Hebrew Records bore like testimony to the modern origin of the human family. There are few men of superior attainments as philologists, ethnologists, geologists, or archæologists who still entertain this doctrine, which is conserved specially by those persons in whom the maximum of faith is accompanied by the minimum of knowledge. There are ignorant frequenters of Little Bethels, some of whom even yet limit the age of the world to the Bible period—this class diminishes as schools multiply. Many who feel the strain on their faith resulting from the discoveries of the last thirty years, declare that the Bible does not limit man's existence to 6,000 years, and are of opinion that the Genesiac record leaves him a much longer term of mundane existence. This opinion is an erroneous one, and its refu-

tation will be apparent on a careful examination of the text. Fortunately an arithmetical test may be applied, and a result arrived at in reference to the Hebrew Chronology which, if not precise, shall be sufficiently exact to determine the controversy to an unprejudiced reader.

It cannot be denied that a grave difficulty meets us at the outset of an examination of the chronology of Genesis — viz., that the figures given in the Hebrew, Samaritan, and Septuagint versions are not respectively to the same effect, the differences amounting to several centuries. This clashing of the chronologies of the various versions sorely militates against the reliability of the whole. But the Gene-saic Chronology is not only unreliable from its contradictions in the various versions, but is impeachable from the physiological and archæological points of view. The enormous longevity of the patriarchs has been attacked by Luke Burke on physiological grounds.* He affirms that "All careful investigation of the facts of natural history will prove that there are determinate relations between the period of puberty and the total duration of life. In birds the multiple is sometimes very high, in fishes still more so; but in the mammalia generally, and especially in man, it will be found that the highest possible duration of life is seven times the age of finished puberty. Few human beings, especially in civilised life, ever reach this period; none, we believe, have ever exceeded it. The age of puberty greatly varies in different races of men, and the natural duration of their lives is longer or shorter accordingly. Now the chronology before us is at utter variance with this great law of nature. Mahalaleel begot Jared at the age of 65, and lived 895 years afterwards, more than thirteen times the period of complete puberty. This is the same as saying that a person whose natural life would extend to 80, 90, or 100 years, might be a man and have children at the age of 6, 7, or 8 years. In the post-diluvian period, we have even a higher multiple than this. Salah begot Eber in his thirtieth year, and yet lived 433 years: more than fourteen times the age at which his son was born. All genuine

* *Ethnological Journal*, p. 114.

history is entirely opposed to the admission of such extreme longevity. Neither in ancient nor modern times is there one authenticated instance of any human being having reached the age of 200 years, to say nothing of such enormous periods as 969 years." This objection is of tremendous weight, and has nowhere been effectually replied to, so far as I have been able to ascertain. Priaulx* points out that similar exaggerated notions of longevity are to be found in the Egyptian, Chinese, and Hindoo mythologies.

According to the ordinary authorised version of the Bible, not only does man's existence seem to be limited to 6,000 years, but the creation of the world itself very little antedates the scriptural origin of the human race. That is, I affirm—and in this I am supported by the orthodox chronological tables in use at each of the Universities—that the Bible declares man and the universe to have originated about 6,000 years ago. Adam, who was made at farthest on the sixth day of the creation, has, when 130 years old,† a son Seth, to whom at the age of 105 Enos is born,‡ who has when 90, a son Cainan. Mahalaleel, his son, is born when his father is 70,§ and Mahalaleel is 65 at the birth of Jared,|| who bears Enoch at the ripe age of 162.¶ Methuselah is born when Enoch is 65,** and Lamech when Methuselah was 187.†† This brings us to Noah, who is born when Lamech's age is 182.‡‡ The Deluge took place when Noah was 600,§§ so that from the creation of Adam to the flood would be, according to the authorised version of the Genesiac chronology, 1656 years. There is from this era to the time of Terah a curious diminution in the ages of the patriarchs at the time of the birth of their respective first-borns. Two years after the flood, Arphaxad is born ;||

* Questiones, p. 257.

† Genesis, v. 3.

‡ V. 6.

§ V. 12.

|| V. 15.

¶ V. 18.

** V. 21. With reference to Methuselah, the reader may be interested to know that the Septuagint fixes his birth Anno Mundi 1287, and makes him die in 2256 ; but according to the same Septuagint, the Deluge took place A. M. 2242, so that Methuselah must have survived the flood fourteen years. (See Ethnological Journal, pp. 82 91.)

†† V. 25.

‡‡ V. 28.

§§ C. vii. 11.

||| C. xi. 10.

he has attained 35* at the birth of Salah, who is 30† when Eber is born. Eber begets Peleg at 34,‡ to whom Reu is born at 30.§ Serug is born when Reu|| is 32, and Nahor when Serug is 30.¶ Terah is born when Nahor is 29,** and Abram when Terah is 70.†† Isaac, the son of the promise, is born when Abraham is exactly a centenarian.‡‡ Isaac was sixty at the birth of Jacob.§§ When Jacob was 130, he went to reside in Egypt,¶¶ making to that date a total from the creation of the world of about 2238 years:* The period of the sojourn in Egypt was, according to Exodus,† 430 years, but was 400 according to Acts‡ and Genesis.§ This period is also calculated at 215 or 210 years|| by those who have felt themselves embarrassed in the endeavour to explain this portion of the Hebrew Chronology. Reckoning the sojourn of the Jews in Egypt after Jacob's descent at about 215 years, and adding 40 years for the rule of Moses,¶ we are brought to Joshua and the Judges. No exact dates can be fixed for the rule of the Judges, but it will probably not be an unfair estimate to allow between 400 and 500 years from Moses to David, although, according to the chronological tables by Nott and Gliddon,** founded on the genealogies given in Kings, Chronicles, and Josephus, the period varies from about 200 to about 400 years. The shorter the period the stronger the case against the Bible Chronology. Munk says that it is impossible to present any historical tableau of the history of the Shopetim (Judges). The Book of Judges he does not consider historical, but declares that everything in it is recounted without regularity, and events succeed each other without regard to chronological order.†† A more extended or briefer period will be allowed for the rule of these

* V. 12. † V. 14. ‡ V. 16. § V. 18. ¶ V. 20.
 ¶ V. 22. ** V. 24. †† V. 26. ‡‡ C. xxi. 5.
 §§ C. xxv. 26. ||| C. xlvii. 9. ¶¶ Ethno. Journal, pp. 11-19
 * Exod. xii. 41. † Acts vii. 6. ‡ Gen. xv. 13.
 § Dr. Giles's Hebrew Records, p. 184; Colenso, Part I., p. 95;
 but see Kalisch on Genesis, 369.
 ¶ Exod. vii. 7, Deut. xxxi. 2. ¶ Types of Mankind, p. 710.
 ** Palestine, Geographique, Historique, &c.
 †† What and How of the Eternal, p. 131.

Israelitish Judges, according to the views of the calculator as to the simultaneous or successive careers of any of the Judges; but no such contraction or extension can materially affect this argument. From David to the Captivity there are 22 reigns, making about 473 years, which are very clearly and distinctly stated, and thence to the supposed nativity of Jesus about 580 years, thus making in all, according to the Bible chronology, about 4000 years from Adam to Jesus. This will give the ordinary orthodox total of a little less than 6,000 years for man's existence on earth, and it is certain that the received version of the Bible teaches this doctrine, and also that the same authority declares that the whole human family find a common parentage in one pair, Adam and Eve. On the other hand there are ethnologists of no mean repute, and geologists of undoubted ability, who respectively affirm that man has existed on the earth for many chiliads prior to the Adamic era. The ethnologists declare that as far as we can trace the human race we detect apparently isolated groups diverse in type, and they deny that there is any evidence to mark one pair as the source of the whole human race; but that on the contrary many centres of origin are probably traceable for each type. I will first offer a few illustrations of the antiquity of the human race, and then discuss its unity of origin. Sir William Jones some years since advanced the strongest arguments in favour of the antiquity of the Airyan races, and later Bunsen fixes one dispersion of the Airyans from Airyana Vaêdjô at 5,000 years before the Christian era.* This calculation presumes centuries of pre-historic existence. Dr. Nott says, speaking of Egypt,† —“Not only the tattered fragments of her history handed down to us by the Hebrews, by Herodotus, Manetho, Eratosthenes, Eusebius, Diodorus, &c.; but her pyramids of 5,000 years, her massy and gorgeous temples, her obelisks, her stone tablets, her sepulchres of the dead, her numerous papyri, and even the mummied skulls of primeval races found in her catacombs, bear witness that Egypt

* Biblical and Physical History of Man, p. 78.

† Origin of Species, p. 18.

was old, populous, and civilized 1,000 years before Abraham;" that is, that Egypt was peopled and ancient amongst peoples long prior to the Bible date of the Deluge. Darwin says that "M. Horner's researches have rendered it in some degree probable that man, sufficiently civilised to have manufactured pottery, existed in the valley of the Nile thirteen or fourteen thousand years ago."* Fragments of manufactured brick have been found in the delta of the Nile, for which an antiquity of 30,000 years has been claimed, but how far the calculations supporting this hypothesis are reliable is a matter in dispute.† Dr. Bennet Dowler claims for a human skeleton discovered in the delta of the Mississippi no less than 57,600 years. His estimate is founded amongst other items on a calculation of the age of the over-lying cypress forests, and is capable, according to Sir Charles Lyell,‡ of investigation under very favourable conditions.

Thomas Henry Huxley says, "Sufficient grounds exist for the assumption that man co-existed with the animals found in the *diluvium*, and many a barbarous race may, before all historical time, have disappeared together with the animals of the ancient world."§ Sir Charles Lyell supports the statement that "North America was peopled more than a thousand centuries ago by the human race.|| He suggests that Europe was peopled antecedent to the division of Ireland from England, or of England from France; a theory which would carry man's existence back to ages extremely remote. Those of the orthodox who cling to the Bible notion that the world was made 6,000 years ago, must feel a strange horror when reading Darwin's supposition of "a longer period than 300 million years" for the denudation of the weald by the action of the sea.¶ How will the pious acceptors of the Bible doctrine, that all the animals were created at most a few days prior to man, regard Charles Darwin's statement that "an infinite

* Lyell's *Antiquity of Man*, p. 38.

† Lyell's *Antiquity of Man*, p. 43.

§ *Man's Place in Nature*, p. 136.

|| *Antiquity of Man*, pp. 204-289.

‡ *Types of Mankind*, p. 338.

¶ *Origin of Species*, p. 287.

number of generations which the mind cannot grasp must have succeeded each other in the long roll of years?"

Baron Bunsen claims an antiquity for the human race of at least 20,000 years prior to the Christian era, and traces in Egypt a double empire of hereditary kings to 5413 B.C. (that is, to near 1000 years prior to the time of Adam). Before these he discovers elective kings reaching back to 7230 B.C. Prior to these, priest kings, the first of whom (Bytis the Theban) ascended the throne B.C. 9085. Farther back still does Bunsen trace the Egyptian peoples by the aid of their pyramids, their obelisks, their stone records, rescued from the sand ocean which for centuries had hidden them from human gaze.*

In Greece itself, for which no such antiquity of history can be claimed as for the land of the Nile, the Pelasgic occupation carries us back into the night of time.

Unless we are to reject as utter fable the words of Plato, historic records had been preserved by the priests of Sais relating to Greece extending over a period of about 9000 years prior to Solon.† Plato expressly affirms this to be in every respect true.

The unity of the origin of the human race is a subject which must not be confused with that of the unity of species. It is quite consistent to deny a common origin, and yet to accept sameness of species. Humboldt says—"Les recherches géographiques sur le siege primordial, ou, comme on dit, sur le berceau de l'espece humaine, ont dans le fait un caractere purement mythique. 'Nous ne connaissons,' dit Guillaume de Humboldt, dans un travail encore inedit sur la diversité des langues et des peuples, 'Nous ne connaissons ni historiquement, ni par aucune tradition certaine un moment ou l'espece humaine n'ait pas été séparée en groupes de peuples.'" "Geographical researches on the primordial seat, or, as it is called, the cradle of human kind, are in fact purely mythic in their character. 'We do not know,' says William von Humboldt, in a work as yet unpublished on the diversity of languages and peoples, 'We do not know,

* Egyptens Stelle, quoted by Gliddon: *Indigenous Races*, p. 579.

† The *Timæus*, sec. 6, Davis's translation, vol. 2, p. 327. The *Critias*, sec. 3, p. 415; sec. 5, p. 418.

either historically or by any certain tradition, any period when the human race was not separated into groups of peoples.'”*

Kalisch argues that “ethnographic inquiries have established the fact that if the human race does not descend from one pair, it certainly belongs to one species.” He admits that the former supposition has been rejected by many intelligent and competent scholars, and that a plurality of first parents brought forth in different centres seems to be more and more extensively adopted.†

Dr. Morton says that he “can see no satisfactory explanation of the diverse phenomena that characterise physical man except in the doctrine of an original plurality of races.”‡

To adopt the language of Dr. August Zeune, inasmuch as it has not yet occurred to anybody to sustain that all figs have sprung from a solitary primitive fig, even as little can any one admit the whole of mankind to be derived lineally from a single human pair. Wherever the conditions for life were, there life has been. Ethnologists to-day divide humankind into at least three great races—Mongolian, Ethiopian, and Caucasian.§ These are each subdivided, and the diversities of humanity traced out are of a most striking character.

“In the Mongolian type the skull is of a square shape, rather angular than rounded; head of a heavy form, though not large; capacity varying from 69 to 73 cubic inches: facial angle sloping backwards from 70° to 80°. The cheekbones are high and project outwards; the nose is flat, and on the same level with the cheekbones; the arch of the eyebrow is scarcely perceptible; nostril narrow; the edge of the jaw slightly rounded forward, and the chin prominent. The face is broad and flattened without any distinguishing depression, the space between the eyes is flat and very broad; lips generally well formed and not thick, cheeks round and projecting, nose broad and flat.

* Humboldt's *Cosmos*, par Faye.

† On *Genesis*, p. 33.

‡ *Types of Mankind*, p. 305.

§ Some contend for five distinct races, some for more. The science of ethnology is not yet matured.

The line of the outer eyelids extends towards the temples, the skin being drawn up by the unusual protruberance of the cheek bones, while the internal angle is depressed towards the nose, and the upper eyelid at this point is continued into the underlid by a rounded sweep, the eyes thus appearing as if placed obliquely; eyes small and iris dark. Skin of an olivaceous tint, varying from sallow lemon-peel to brownish yellow, but never very fair or intensely swarthy. Hair coarse, lank and black, beard scanty, not curly, partially or wholly wanting at the ears, and hair scanty on other parts of the skin. Body square, stature rather low, trunk long, extremities rather short, wrists and ankles weak.*

"The Ethiopian embraces the African central type and its varieties. An elongated narrow cranium, crisp and curly hair, jaws more or less projecting, thick lips, and black or dusky skin, are its general characteristics; but there are two marked divisions—the true *Negro* of Western Africa, and the *Kaffirs* of the South, besides various intermixtures.

"In the Negro the skull is narrow and compressed at the sides, and elongated from front to back; the dome arched and dense; the forehead convex, retreating, and narrow; the contour of the head is smooth compared to the angular form of the Mongol; the cheek bones project forward; the bridge of the nose is small and flat, the nostrils round and wide; both jaws are much elongated, edges narrow and elliptical; front teeth somewhat oblique. The whole skull is thick and heavy, facial angle from 65° to 70° ; the mouth wide, with very thick lips; the face is narrow, and projects greatly in the lower part; chin retracted; eyes prominent and rather large, iris black, vessels of the eye suffused with a bilious tinge. The hair in infants rises from the skin in small mamillary tufts, disposed in irregular quincunx; in adults, it is of a crisp woolly texture, except the eyebrows and eyelashes; beard scanty on the upper lip, and chiefly confined to the point of the chin, except in late

* Space does not permit me to give the distinguishing and differing characteristics of Malay, Australian, and American subdivisions of the Mongolian type; though indeed to me they are so sufficiently striking as almost to constitute distinct types.

manhood ; a few tufts of hair are on the breast, but the arms and legs are bare. Hair on the head woolly and curled in the pure races, never hanging loose or rising into a mop ; body strong, muscular, and very symmetrical ; bones of the fore-arm somewhat elongated ; shin-bones of legs slightly bent forward, and calves placed high up ; the feet broad, heavy, and soles flat ; the heel-bone projecting. Skin soft and silky to the touch : in the new-born infant, dull cherry red—in adults, varying from a deep sallow to an intense black ; emits a strong offensive odour, especially under exposure to the sun."

In the Caucasian type—"The head is almost round, or somewhat oblong, and the skull is smooth, rounded, and of the most symmetrical form, with a full development of the anterior portion ; the cheek-bones are rather narrow, without any undue projection ; the jaws are rounded, the front teeth of each being placed perpendicularly ; the capacity of the skull, according to the measurement of Dr. Morton, from 75 to 109 cubic inches, the facial angle rising 75° to nearly 90°. The face is of a round, or more generally oval shape, and the features moderately prominent ; the forehead arched ; the nose narrow, slightly arched, or at least with the bridge somewhat convex ; the mouth small, with the lips slightly turned out, especially the lower one, and the outline gracefully waved ; the chin full and round ; colour of skin fair and ruddy (*Xanthous*), or of various shades of brown (*Melanous*) ; hair abundant on head and chin, generally soft, smooth, and wavy, and dispersed also on other parts of skin—colour various, according to complexion, from a yellow-red auburn and deep brown to glossy black : colour of iris of eyes also various, from shades of blue to hazel, dark brown and black ; eyes generally full ; medium stature, approaching to six feet in the *Xanthous*, and from five feet three to five inches in the *Melanous* ; muscular strength, energy, and endurance generally considerable—in many superior."

These varieties of human kind may now be found on the earth's surface. Do they trace their origin to one pair ? Or are they severally indigenous to their own soil and climate ? Are these varying types, with all their differences,

the natural result of an origin under primarily and persistently different life conditions? Or did they find a common origin in Noah about 4,300 years ago?*

Assuming, for the purpose of the argument, a common origin in one pair for the whole human family, there are but three suppositions on which the orthodox can account for the present physical diversities amongst mankind.

1. A miracle, or immediate act of Deity changing one type into another.

2. The gradual action of physical conditions, such as climate, food, mode of life, &c.

3. Congenital or accidental varieties.†

The first point hardly needs remark. No such miracle or act of God is alleged to have taken place. The writer in Genesis who invented a Tower of Babel miracle to account for the diversity of language of which he could not help being well aware, did not find it necessary to account for the diversity of type—a fact of which he knew nothing. Ethnology is the most modern amongst sciences, though her lessons are likely to be of the highest importance to human welfare. It lies upon any one supporting the first proposition, at least to vouch its truth with his tongue or pen, ere it is needed that a formal refutation of Ethnic-thaumaturgy should be placed before the reader. The affirmative of the second and third positions has been taken by Dr. James Cowles Prichard, in his voluminous works on the “Natural and Physical History of Man.”

It cannot be denied that races improve and deteriorate under varying conditions of food and climate, but it is most strongly contended that no such influences will convert one race, as the Negro, into another race, as the Caucasian. Of the permanence of type under its own climatic conditions—that is, in the country to which it is indigenous—we have overwhelming proof in the statue of an ancient Egyptian scribe, taken from a tomb of the fifth dynasty, 5,000 years

* It is not necessary to discuss the question whether Adam and Eve were the parents of the human races at 6,000 years date; or any other period, because, as the Noachian deluge is alleged to have reduced all mankind to one family, it is only necessary to start from the date of that flood.

† Dr. Nott's Physical History of Man, p. 28.

old, and precisely corresponding to the Fellah of the present day.* The sand had preserved the colour of the statuette, which, from its portrait-like beauty, marks a long era of art-progress preceding its production. It ante-dates the orthodox era of the flood, carries us back to a time when, if the Bible were true, Adam was yet alive, and still we find centuries before it kings reigning and ruling in mighty Egypt. Can the reader wonder that these facts are held to impeach the orthodox faith in the reliability of Genesis?

Dr. Nott says—"It is a commonly received error that the influence of a hot climate is gradually exerted on successive generations, until one species of mankind is completely changed into another; a dark shade is impressed on the first, and transmitted to the second; another shade is added to the third, which is handed down to the fourth; and so on, through successive generations, until the fair German is transformed by climate into the black African." *This idea is proven to be false.* A sunburnt cheek is never handed down to succeeding generations. The exposed parts of the body alone are tanned by the sun, and the children of the white skinned Europeans in New Orleans, Mobile, and the West Indies, are born as fair as their ancestors, and would remain so, if carried back to a colder climate. The same may be said of other acquired characters (except those from want or disease). They die with the individual, and are no more capable of transmission than a flattened head, mutilated limb, or tattooed skin. The monuments of Egypt present us the features of the Mongol, the Caucasian, and the Negro, 3,000 B.C. If time were wanted to produce this diversity, how many chiliads prior to the Adamic era shall we travel in order to find the first pair?"†

The only question remaining is that of congenital or accidental varieties or peculiarities alleged to spring up, and be transmitted from father to son so as to form new races. On this point, I again adopt the language of Dr. Nott—"Let us pause for a moment to illustrate this fanciful idea. The negroes of Africa, for example, are admitted not to be offsets from some other race, which have been gradually

* M. Pulzsky: Indigenous Races, p. 111.

† Physical History of Man, p. 28.

blackened and changed in moral and physical type by the action of the climate; but it is asserted that, 'once in the flight of ages past,' some genuine little negro, or rather many such, were born of Caucasian, Mongol, or other light skinned parents, and then have turned about and changed the type of the inhabitants of a whole continent. So in America, the countless aborigines found on this Continent, which, we have reason to believe, were building mounds before the time of Moses, are the offspring of a race changed by accidental or congenital varieties. Thus, too, old China, India, Australia, Oceanica, &c., all owe their types, physical and mental, to congenital or accidental varieties, and are all descended from Adam and Eve. Can human credulity go further, or human ingenuity invent any argument more absurd? Yet the whole ground-work of a common origin for some nine or ten hundred millions of human beings, embracing numerous distinct types, which are lost in antiquity far beyond all records or chronology, sacred or profane, is narrowed down to this baseless fabric.

"In support of this argument, we are told of the porcupine family of England which inherited for some generations a peculiar condition of the skin, characterised by thickened warty excrescences. We are also told of the transmission from father to child of club feet, cross eyes, six fingers, deafness, blindness, and many other examples of congenital peculiarities. But these examples merely serve to disprove the argument they are intended to sustain. Did any one ever hear of a club-footed, cross-eyed, or six fingered race, although such individuals are exceedingly common? Are they not, on the contrary, always swallowed up and lost? Is it not strange, if there be any truth in this argument, that no race has ever been formed from those congenital varieties which we know to occur frequently, and yet races originate from congenital varieties which cannot be proved and are not believed by most of our best writers ever to have existed? No one ever saw a Negro, Mongol, or Indian born from any but his own species. Has any one ever heard of an Indian child born from white or black parents in America during more than two centuries that these races have been living there? Is not this brief state-

ment sufficient to satisfy any one, that the diversity of races now seen on the earth, cannot be accounted for on the assumption of congenital or accidental origin? If a doubt remains, would it not be expelled by the recollection of the fact that the Negro, Mongol, and White Man existed, with their present types, at least 1000 years before the date when Abraham is alleged to have journeyed to Egypt as a suppliant to the mighty Pharaoh."

The science of geology affords to the inquirer still further means for testing the Genesiac narrative of the creation, and more than one surplused defender of the faith has been compelled during the last twenty years to admit that the teachings of this science and those of the Pentateuch are in direct and irreconcilable variance. The Rev. Baden Powell says "that the whole tenor of geology is in entire contradiction to the cosmogony" of the Bible; and he adds, that "whenever the sacred writers introduce physical statements, they may fairly be understood as speaking conformably to the existing state of knowledge, and adapting themselves to the ideas, belief, and capacities of those whom they addressed."* That is, in effect, a declaration on the part of this Church of England clergyman that the Bible is not divinely inspired, but is the production of fallible and imperfectly educated men.

M. Priaulx says† that in reviewing this creation, we are struck by its division into days. These days, though several of them are undetermined by any revolution of the earth round the sun, were nevertheless meant and understood to be natural days of twenty-four hours each. Faber argues that these days are homogeneous, that the term day is often used for an indefinite time, and cannot in this chapter mean a natural day, and that therefore each day measures a space of at least 6000 years. To this argument there are two objections. 1. That the assumption that God has been since the creation, and is still, resting is contrary to Christian notions of Deity, and contrary also to scripture, and especially contrary to the theological views of infant man, whose deities are ever too busy, too personally

* Unity of Worlds; essay 2, sect. 2.

† Questiones Mosaicæ, 29.

active; and ever engaged, if not in creating, in mending and rectifying their handiwork. 2. That though "day" may be used for any indefinite time, it is surely never so when particularised and defined by adding the words "morning" and "evening." Hugh Miller in his lecture on the two records, Mosaical and Geological, enlarges on the explanatory hypotheses of Dr. Chalmers and Dr. Pye Smith, both of which represent the creation recorded in Genesis as an event which took place about 6000 years ago, as begun and completed in six natural days, but as cut off from a previously existing creation by a chaotic period of death and darkness.*

According to the first chapter of Genesis, the creation of the whole universe occupied only six days and nights, and this view of the matter is clearly confirmed by the words of the Decalogue as given in Exodus xx., 11. Geologists, on the contrary, declare that the various early strata of the earth have occupied enormous periods of time during their formation, and that even in the vegetable and animal kingdoms, the extinction and creation of species have been, and are, the result of a slow and gradual change in the organic world.†

It is worse than puerile to contend that the words "day" and "night" in Genesis are intended to express six indefinite periods of time, because as the same words are used in Exodus xx., 10 and 11, and in reference to the same event, as expressing only the seventh part of a week, it is clear that it was not the intention of the Hebrew cosmogonists to express an indefinite period, or indeed anything but a natural day. Nor would this explanation, if a correct one, relieve the orthodox students from the difficulties raised by scientific investigators. The objection is not alone that there was no such formation or creation in six days, as alleged in the text under notice, but is also, that it did not even take place in the order, or at any time, in the manner recorded in the Bible. A fashionable contention is for a very long period of chaos covered by the two first verses of Genesis,

* Testimony of the Rocks, pp. 115 to 156.

† Lyell's Principles of Geology, 8th edition, p. 179.

and then for a six day or six period work of forming the pre-existing material into the universe. But the description of the chaos of the first two verses refers to an "earth" already existing, with "waters" also. But land and waters are not the earliest aspects under which geology discover our earth. In a very pleasant book recently published in Paris,* the writer in his chapter, entitled "Époque Primitive," argues, following Laplace's theory, that the whole of our earth, as indeed the whole of our firmament, was at one period a diffused mass of nebulous matter, and he deals with this globe as primarily a mass of gaseous incandescence gradually cooled down to its present shape and density.

This theory has been put before English readers at various times, and at great length, and especially by one most able anonymous writer (the author of the "Vestiges of the Natural History of Creation"), who in the first two chapters of his extraordinary work, explains the nebular hypothesis most lucidly.†

Kalisch supports the nebular theory, declares positively that the primary condition of the earth was a fiery one, and suggests that the time required for the cooling down of our planet to its present state, would be about 353,000,000 years.‡ M. Figuier prefixes to his work a plate showing the present strata of our earth, giving first the underlying internal and yet unextinguished fire, then the basalt, gneiss, and primitive granite, all of which rocks are now almost universally acknowledged to be the result of fire action.

An orthodox explainer of Bible difficulties says—"The first glimpse of our planet presents us with a revolving mass of igneous fluid, wheeling its annual course round the solar centre of the system, and gradually cooling down by radiation into space, whereby a granite crust is formed upon the surface."§

While it is impossible fully to discuss here the nebular theory, enough has been advanced to show that even if a pre-created chaos were conceded, "earth" and "waters"

* *La Terre avant la deluge*, par Louis Figuier. Hachette, 1863.

† See also *Unity of Worlds*, essay 3., sec. 1.

‡ Genesis, pages 13 to 19.

§ McCausland on Stones, p. 93.

were not amongst the primitive conditions of our globe. There is, however, really no other pretence for the theory which places an arbitrary division between the first and second verses of Genesis, or between the second and those following, than this, that the clergy cannot fairly combat the difficulties raised by the text. Each verse is connected by the particle *Vau* (and) and there is not the slightest break in the narrative.

By verses eleven and twelve we are informed that the vegetable kingdom was created by one fiat on the third day. Yet the best students of geology declare that an universal primeval flora cannot be sustained, but that on the contrary the development of the vegetable world has been slow, gradual, and spread over enormous periods. According to the text, herbs and trees were created on the third day, while fishes, reptiles, and creeping things were not made until the fifth and sixth days. Yet the stone records teach us that there existed fishes, reptiles, and creeping things long ages before the period of those plants whose existence is now testified by the huge coal beds of our country.

According to Genesis, the vegetable kingdom was created only a few days earlier than man. According to geology, many millenniums intervened between the first plant and the first man.

An appeal to astronomy is equally decisive against the Bible story of the creation. According to the first chapter of Genesis, our earth was the primarily created planet of this universe. According to astronomy our earth is but one, and that neither first nor second of a series of planets, probably thrown off from, and certainly now revolving round a central sun, the whole of this vast solar being itself part of a huge astral system, and this again but a small fraction of the immeasurable universe.*

According to the Bible, the firmament is a fixed partition studded with stars, and dividing the waters, so that for heavy rain, as in the case of the Noachian deluge, the windows of heaven are opened that water may pour on the earth.

* It is estimated that the solar system to Uranus occupies at least 3,600 millions of miles.

According to astronomy all the water clouds are within a few miles of each other, while Venus, one of the nearest stars, is distant 27,000,000 of miles. No such fixed firmament exists at all. Heaven does not mean a fixed partition, it is but the word used to express the space in which an infinity of worlds, millions of miles distant from each other, perform their various revolutions.

According to the Bible God made the stars after the earth had been created, and set them in the heaven to give light upon the earth. According to astronomy, vast numbers of stars exist whose light must have been many thousands of years travelling to our earth, notwithstanding the startling rapidity with which light travels, and some nebulae have been discovered whose light must have been travelling more than a million of years, and, therefore, so long ago, must they have existed to send out those rays we now perceive. According to the Bible, there are two great lights in the heavens; the greater—that is, the sun, to rule the day, the lesser—that is, the moon, to rule the night. According to astronomy, although the sun is by far the largest member of our solar system, being no less than 892,000 miles in diameter, it is by no means the largest amongst stars, and the moon has in reality no claim to be marked as great, being actually but little more than 1-64th the size of the earth. If Genesis be true, the earth existed some days before the sun. If astronomy be true, the earth once formed part of the sun's enormous volume, and not only never existed without the sun, as centre of the system of which the earth is a member, but could not possibly do so. According to Genesis light—that is, day light, was created before the sun. According to astronomy, day light is impossible without the sun. The terms evening and morning are used in Genesis before the sun is created; and yet these words convey to the mind but two impressions; “evening,” that portion of sun light immediately preceding and succeeding the sun's apparent departure or disappearance below our horizon, and “morning,” that portion of light that immediately precedes and succeeds its apparent rising above.

In the words of Kalisch, “We believe that we have indisputably demonstrated that, with regard to astronomy

and geology, the Bible records are, in many essential points, utterly and irreconcilably at variance with the established results of modern researches."

A writer in the *Westminster Review** says:—"That the 'Creation of the World' took place 4004 years before the Christian era, used to be taught in our schoolboy days as a fact not less certain than that the Norman Conquest took place 1066 years after it. And although every educated man of the present generation well knows that if there be the least truth in Geology, this statement is a baseless fiction, it is nevertheless repeated on the margin of the first verse of every 'Reference Bible' issued under Ecclesiastical authority; and thus it comes to be accepted as a dogma—which it is nothing less than a dangerous heresy to question—by that vast mass of well-meaning people who are content to take their religion upon trust, and to forego the use of their reason while professing to seek the highest of all truths. And even of those who are ready to admit that the changes of which we have evidence in the succession of stratified deposits forming the crust of the Earth, and of the Organic remains entombed in them, must have occupied hundreds of thousands or even millions of years, the great bulk are satisfied with simply antedating their commencement, and still continue to believe as devoutly as the rest, that a general chaotic disturbance, followed by a remodelling of the globe which prepared it for the introduction of Man, took place at the date assigned. Yet the progress of geological inquiry has clearly disproved the notion of any such general remodelling, by showing that all the most recent alterations which have taken place on the Earth's surface, and in the distribution of Organic life upon it, have been effected by agencies purely local and gradual, and in continuity with changes which carry us back to a period when the countries now inhabited by Man were tenanted by animals long since extinct; while it has also shown that many of the races at present existing can be traced so far back in geological time, as to have plainly lived through any such convulsionary epoch. And thus the well-meaning

* No. 46, April, 1863, pp. 517-19.

attempts which were made a quarter of a century ago to reconcile the Mosaic Cosmogony with the verities of science, have fallen into discredit; sensible and well-informed men have ceased endeavouring to harmonize the successive 'days' of creation (elongated into indefinite periods of time) with the Azoic, Palæozoic, Secondary, Tertiary, and Post-Tertiary epochs; and it has come to be tacitly admitted that Geology has as much claim as Astronomy or any other science, to build up inductions on the facts of Nature, untrammelled by the supposed *dicta* of Revelation.

"Yet it is remarkable how chary Geologists have until recently been of disturbing the popular notion that the creation of *Man* took place in the year 4004 B.C. It has seemed as if they had purchased their right to speculate freely on the anterior history of the Earth, by promising to leave untouched that which the Theologian claims as his proper province, the origin and early history of the Human Race. And if some of the more venturesome among them have now and then drawn attention to the facts which seemed to claim for him a remoter antiquity, they have been called to order by those 'potent, grave, and reverend' seniors, whose credit with the educated public has mainly rested upon their obvious unwillingness to run counter on this point to the accepted belief; the facts have been quietly ignored, or the inferences voted unsound.

"Indications have not been wanting, however, in the progress of other branches of scientific inquiry, that the Human Race is much older than the ordinary chronology admits; and the convergence of such indications from several distinct paths of research, is in itself no insignificant attestation of the validity of the conclusion towards which they severally lead. The Ethnologist, who aims at tracing out the relations of the existing families of Mankind on the hypothesis of their common origin, finds that making the largest allowance which experience justifies for the modifying influence of external conditions, he is quite unable to account for the divergence of the races clearly recognisable in the oldest Egyptian paintings, within the limited number of centuries intervening between the probable period of their execution (from 1500 to 1000 B.C.) and the date

assigned to the Creation ; still less between the same period and the date of the Noachian Deluge, after which (if the Mosaic record is to be literally interpreted) the population of the world began a second time. The Philologist, who studies the filiation, growth, and metamorphoses of Languages, and who finds, the higher he mounts into antiquity, more and more reason to believe that even their most divergent forms have had a common original, still feels the necessity of a far greater lapse of time than the received chronology admits, to account for the early development of those marvellous linguistic fabrics which are at present only known to us in their ruin or decay. The Antiquarian, again, who allows due weight to the accumulating evidence that the implements and usages of 'Pre-historic Man,' in various quarters of the globe, are referable to several epochs as distinctly successive as those of the Historic period, and each of them in all probability a great deal longer, finds it impossible to conceive with any show of reason, that such a succession can have occurred within the few centuries to which we must limit it if we first make a fair allowance for the lapse of time required for the mere peopling of the earth by the descendants of a single pair. And the Physical Geographer who grapples with the difficulties presented by the existing localization of those races of Plants and Animals which are popularly supposed to have been called into being contemporaneously with Man, for his express use and service, feels himself unable to solve those difficulties without the hypothesis that very extensive changes in the relative distribution of land and waters, such as must have required an enormous lapse of time for their accomplishment, have taken place since they first diffused themselves over the areas they now occupy."*

* "Thus it was long since shown by Dr. J. D. Hooker, that the relations of the Plants of South America, New Zealand, and Tasmania cannot be accounted for except on the supposition that these countries once formed part of a great Antarctic Continent. And more recently Mr. Wallace has shown that the relations of the Animal inhabitants of the Indian Archipelago similarly point to the former existence of a great Southern Asiatic Continent, the partial submergence of which may not improbably have been synchronous with the elevation of the Himalayan range."

Chap. i., verse 24.—The words translated “and beast of the earth,” are in the ordinary Hebrew version **וְחַיִּיתוֹ** (UChIThU) **אָרֶץ** (AReTz), the correct rendering of which would be “and his beast, earth.” The fact being that the writer of the Hebrew has blundered in substituting the final letter of the first word **ו** (Vau) for the prefix **ה** (He) which ought to be, and in the Samaritan version actually is, the commencing letter of the second word. The error, though a trivial one, serves to show that, notwithstanding Jesus is reported to have said—“Till heaven and earth pass, one jot or one tittle shall in no wise pass,” yet the Hebrew text has not been preserved without blemish; and also that our translators have not hesitated to make up its deficiencies. Dr. Wall adduces this and several similar blunders as instances of extremely hasty and inaccurate vocalisation of the original Hebrew.*

Chap. ii., verse 7.—“And man became a living soul.” You have in this verse a forcible illustration of the dishonesty of the translators of our authorised version. The words rendered in the orthodox version “living soul,” are **נֶפֶשׁ חַיָּה** (NePheSh ChIE). In chap. i., v. 21, where exactly the same Hebrew words are used with reference to the animals produced from the waters, the translators give “living creatures” as the equivalent, as they do likewise in chap. ii., v. 19, where precisely the same two Hebrew words are again translated “living creature.” The truth is that the writer of Genesis never used any phrase denoting “soul” in the modern and orthodox sense of the word. If the translators had deemed “soul” the correct rendering, why did they not use it always? The answer is that it would then have given the same “soul” to man and beast—that is, to the whole animal kingdom, and this is really the doctrine taught in the Hebrew Bible, “that which befalleth the sons of men befalleth beasts, as the one dieth so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast.” (Ecclesiastes, chap. iii., v. 19. See also page 11, and *Questiones Mosaicæ*, p. 64.) The word **נֶפֶשׁ** (NePheSh) means to breathe or respire.† Park-

* Grounds for Revision, p. 233.

† Hebrew Lexicon, p. 460, 7th edition.

hurst in his *Lexicon* says that the word has been supposed to signify soul, but that he can find no passage where it hath undoubtedly this meaning. From the instances given by Gesenius it is clear that "the soul" spoken of in the Old Testament was not immortal, as it is said to live, to die, to be killed, &c.*

Verse 8.—"The Lord planted a garden in Eden." Wilford says,† Mussulmans as well as Christians have assigned various situations to the garden of Eden, and there is hardly a country on earth or a region in heaven but has been ransacked in search of it, whilst some of the fathers have denied its existence. In consequence of the great difficulty experienced by the orthodox in finding any spot on the globe which would harmonise geographically with the Biblical description of Eden, it has been asserted by some commentators that the description is antediluvian, and that the deluge had changed the position of the rivers. But this raises two difficulties—first, if the description be antediluvian Moses was certainly not its author; and second, in describing the rivers the text uses the present tense as though the author or compiler of Genesis had in view some particular district familiar to himself, and which he expected to be able sufficiently to make known to his readers by the special features he pointed out. Kalisch gives a list of nearly forty different sites selected for Eden by prominent writers.‡ Wilford fixes it in the neighbourhood of the Indian mountains.

Stroth says—"We are obliged to assume, with Theophilus and other fathers of the Church, that Paradise fluctuated like a balloon between heaven and earth, from which each of the rivers precipitated itself downwards towards its earthly source!"§

Verses 9 and 17.—"The tree of knowledge of good and evil." It can hardly be contended that this tree had a real and tangible existence. If it is so contended, then I ask—was it the unique specimen of its species, and did it only

* Gesenius's *Lexicon*, p. 559.

† *Asiatic Researches*, vol. vi., p. 488.

‡ Genesis, p. 100; and *Asiatic Researches*, vol. vi., p. 486. See Macdonald's *Creation and Fall*, p. 335.

§ *Jewish Antiquities*, by the Rev. D. G. Wait, preface, p. 25

grow in that fabled Eden for whose site men have so long and vainly sought? Did any such tree now exist producing fruit the eating of which would give a knowledge of good and evil, it would afford a short and pleasant way of acquiring knowledge; but such trees only grow in children's stories, in Arabian Nights' tales, or in the myths of ignorant nations. But supposing the tree to be a literal tree, did Adam, from eating its fruit, acquire a knowledge of good and evil? If yes, then he had previously no such knowledge. Yet he was created by God in his image; was he in his ignorance the image of God? The word "image" cannot be intended as a corporeal likeness, because God is represented as an invisible spirit without body or parts. Besides which it has been rightly observed that if Adam was ignorant of the nature of evil, he ought not to have been condemned for a transgression he did not understand.* Priaulx says—"If man was ignorant of good and evil, how could God threaten him with punishment? For, with the conception of a punishment is involved the idea of some evil: and the very threat of punishment, therefore, when rational, presupposes in the being threatened a capacity to choose between, and consequently a knowledge of good and evil."†

It is difficult to refrain from ridiculing the statement that there exist real trees bearing knowledge-giving fruit, but admitting the statement as serious, it is even more difficult to comprehend why an all-wise, all-good God should plant a tree of knowledge and then inhibit man from partaking of its fruit.

Verses 19 and 20.—Lawrence‡ says that the representation of all the animals being brought before Adam to be named, is zoologically impossible. But this is consistent, notwithstanding, with the orthodox doctrine that it is theologically possible. He objects that there are animals from the frigid zone, and some of those of the torrid zone, which could hardly exist except on the soil and under the climatic conditions to which they were indigenous. That the food for the sustenance of

* See Bellamy, new translation, p. 10.

† *Questiones Mosaicæ*, 75.

‡ *Lectures on Man*, 9th edition, p. 169.

all the animals in the world could not easily have been collected at one point at one time. The devout readers know that a miracle would remove all these difficulties, and although no such miracle is recorded, the mere omission of it ought not to weigh against the text. It is further objected that either God knew beforehand what names Adam would give, or he is not omniscient, and that if he did know then Genesis is incorrect, as it says "he brought them to Adam to see what he would call them."

Verses 21 and 22.—Was the first man made with an extra rib? If yes, did God give him the rib in order that he might afterwards take it away? Or was the first man left with a rib deficient after the making of woman? Could not the Creator have made woman of the same materials as those of which the man had been previously formed? Belamy denies the whole story of the rib, declaring it to be a mistranslation. His version does not in this instance seem to me reliable.

Chapter iii.—This chapter is really one of primary importance to the believer in Christ, as on the truth or falsity of its narrative rests the whole Christian scheme. In the history of the fall is contained the foundation stone for the much vaunted structure of redemption. Briefly summarised, the contents of the chapter are as follows:—Man and woman are in Eden's garden where grows the tree bearing the mystic fruit, which before woman's creation man had been positively forbidden to take. A most wonderful and unique serpent, subtle and suasive in speech, is created by Deity and permitted within the limits of the primal paradise. It is idle to object that no description of serpent has ever been discovered possessed of organs for speech, or that condemned now to crawl on its belly for punishment, it must have previously progressed in some utterly incomprehensible manner on its head, its tail, or its back. The serpent talks to the woman;* we appear in Genesis to have

* Priaulx asks—"But how did the serpent speak? Did he utter a serpent's mind with a serpent's hiss, or did he talk in good set terms? If we can suppose that the serpent was so like a seraph that Eve mistook him for a good angel, we can also easily suppose that he spoke very passable Hebrew."

only a fragment of the conversation ; the remark of the serpent in verse 2 is apparently too abrupt for the commencement of an important dialogue by a subtle diplomatist. In fact, in the Hebrew, the opening words are even more abrupt than they appear in the authorised version, which has "Yea hath God said." Bellamy translates it—"But how hath God said?" Kalisch—"Hath indeed God said?" Such a form of speech obliges us to suppose some previous conversation relating to the matter and not reported in the text. However this may be, we are confined to the words of the Bible wherein the astute serpent declares to the woman that the threatened punishment of death need not be feared. The woman examines the God-created tree, she sees that God has made it "good for food" although not permitted to be eaten, "pleasant to the eyes" although a tree to be shunned and avoided because of its baneful influence on all human kind, "a tree to be desired to make one wise." How the woman could see this, is one of the mysteries of our holy and act-of-parliament-protected religion. The allurements of the tree, and the persuasion of the serpent are altogether too powerful. The woman gathers the fruit and eats ; she gives to her husband also, who shares the repast. In chap. ii. v. 17 it says, "in the day thou shalt eat thereof thou shalt surely die." They did not die, but on the contrary were more alive than before hearing "the voice of the Lord God walking in the garden in the cool of the day ;" "in the cool of the day, when the evening breeze arises, Jehovah-Elohim walks forth to take his pleasure," the man and woman hide themselves from the Omnipresent amongst the trees. God the all-wise called to Adam saying, "Where art thou?"* Adam's answer is partially incorrect. He excuses himself for hiding on the ground of his nakedness, which must have been in some degree remedied by the fig leaf aprons. In answer to the accusing question, Adam,

* Can God be conceived as speaking? If yes, he must be conceived as possessed of the organs, on the using which articulate speech is possible. Yet to think of a Deity with mouth, tongue, larynx, &c., nevertheless, having neither body nor parts !

with true Biblical manliness, shifts the responsibility to the woman, and, by implication, to God himself. His answer and defence are, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." The woman in her turn fairly says that she was beguiled and did eat. God then curses the beguiling serpent which he himself had created so fitted to beguile and so intended to beguile. God then decrees subjection to the woman and sorrow in the bringing forth of her offspring, finishing with cursing Adam by cursing the ground. In the orthodox statement of the fall there is an evident contradiction between the hypothesis and the fact, for Adam is represented as originally upright and obedient to God, and at the same time as disobedient. The alleged perfection of moral nature given by God to man ought, if true, to have been a guarantee against man's fall. His imperfection and weakness are well shown by his fall without any show of resistance on the very first temptation. The Christian doctrine is that by the one man Adam's fall, sin, suffering, and death entered into the world. (See Romans v., 12 and 17; 1 Corinthians xv., 21 and 22.)

I cannot do better in order to illustrate this doctrine than quote from a pamphlet by the well known author of the treatise on "The Necessary Existence of Deity."* He regards Hugh Miller as proving—1. That animal life existed on this earth untold ages before man appeared, and, ever since animal life began, there existed carnivora which could not live but by the death of their neighbours. 2. Those destroying animals were not only prepared to kill and devour each other, but were besides furnished with organs for the express purpose of torturing each other.† 3. That those destructive and torturing animals—existing as they

* The Theology of Geologists, by W. Gillespie.

† Hugh Miller instances the sting of the *Pleuracanthus lævissimus* of the coal measures, a plate of which, half natural size, he gives on p. 72 of the "Testimony of the Rocks." "It was sharp and polished as a stiletto, but from its rounded form and dense structure, of great strength; and along two of its sides, from the taper point to within a few inches of the base, there was a thickly set row of barbs, hooked downwards, like the thorns that bristle on the young shoots of the wild rose, and which must have rendered it a weapon not merely of destruction but of torture."

did before man, and, therefore, standing in no dependent relations to man's sin—came directly, of course, from the hands of the Creator, who thus made those destructive and torturing animals for his mere good pleasure. 4. That this creator is the God of the Old Testament. 5. The fact of those carnivora, existing anterior to the introduction of man upon our planet, is entirely at variance with the sentiments of those who hold (what the Bible categorically states) that there is such a connection between suffering and sin, that there could have been no suffering (physical evil) had there been no sin (moral evil) in the world. 6. The matter of fact always determining the question of right, whatever the Creator, whom this sort of geologist discovers, does, is right, simply because he does it. The creation of all manner of physical suffering among the lower animals, including, of course, exquisite torture, is right, simply because the suffering had existence [at God's fiat.]

Chap. iii., verse 7.—“They sewed fig leaves together and made themselves aprons.” Bellamy says that at this period there were no implements to enable them to perform the operation of sewing; and admitting that there had been such things as needles, if the fig leaves were the same then as now, they were not of a nature and texture capable of holding together by such a process.

Man being cursed is expelled from the garden of Eden lest, as the Lord God says, “man having become as one of us,” “he should take also of the tree of life and eat and live for ever;” and then the Lord placed at the east of the garden of Eden “cherubims and a flaming sword which turned every way.” According to this, unless Adam got at the tree of life in some unrecorded fashion, he will not live for ever, and the doctrine of eternal torment will not apply to him, the chief sinner. Does the text mean that if Adam had taken of the tree of life before his expulsion, or had taken it by regaining admittance to Eden after he had been driven forth, then that he would have lived for ever despite the decree of the Omnipotent? If yes, then the tree has greater influence than the Almighty, and if not, then the text is a confused jumble of contradictions.

The first chapters of Genesis were classed, according to a Jewish rule, with the Song of Solomon, and the beginning and end of Ezekiel, the reading of which was forbidden to all Jews who had not attained to a certain age (according to some twenty-five, according to others thirty years.)* In Psalm xviii., v. 11, we are told that God "rode upon a cherub, and did fly." Michaelis compares the cherubs with the *equi tonantes*, thundering horses, of the Greeks. Eichorn makes them as the griffins of the Persians, guardians of the gold-producing mountains.† For a description of these cherubim, I must refer the reader to Exodus chap. xxv. 18 to 22; xxxvii. 7 to 9; 1 Kings vi. 23 to 28; 2 Chronicles iii. 10 to 13; Ezekiel i. 5 to 11; x., 9, 14, 21. 22. The Rev. Mr. Parkhurst, in defiance of the Decalogue, has obliged us with an engraving of two cherubs, who are represented standing on the top of the ark, in a vastly uncomfortable fashion, each on the only leg it possesses. Certainly these would be strange guardians for the tree of life. But why only place them on the East of Eden? Are the north, south, and west sides unguarded? Many fathers of the Church and Rabbis of the Synagogue have been of opinion that the fall never really occurred as recorded in the Bible.‡ Origen says—"What rational man will believe that God, like a husbandman, planted a garden, and in it a real tree of life to be tasted? or that the knowledge of good and evil was to be obtained by eating the fruit of another tree? And as to God's walking in the garden, and Adam's hiding himself from him amongst the trees, no man can doubt but that these things are to be understood figuratively, and not literally." St. Austin, of the three first chapters of Genesis, says, "no Christian will say they are not to be understood figuratively." Philo says, "they are figurative descriptions, leading us to allegorical and recondite senses, to which, if any one rationally attends, he will see that the serpent is used for the emblem

* Carpsovii's *Veteris Testamenti*, quoted by Macdonald, p. 11.

† Gesenius's *Lexicon*, Bagster's edition, p. 415; but see Eichorn's edition of Simonis' *Lexicon*, p. 826, vol. i.; and Wait's *Jewish Antiquities*, p. 145.

‡ Bellamy's new translation, p. 15

of sensual pleasure." Rabbi Maimonides says "that these things were not so literally understood." He taught also that "every part of Scripture admitted of various and even contrary interpretations," and that "if a passage in its literal sense were found repugnant to reason, although clearly expressed, it ought to be translated figuratively."*

Josephus† says "that at the time the serpent talked to Eve all living creatures had one language." That "when God came into the garden, Adam, who was wont before to come and converse with him, being conscious of his wicked behaviour, went out of the way; *this surprised God*, and he inquired the cause." That God "deprived the serpent of speech out of indignation at his malicious disposition towards Adam," and when he had deprived him (the serpent) of the use of his feet, he made him go rolling all along, and dragging himself upon the ground.

Chap. iv., v. 5.—Why did God accept the offering of Abel? Why reject that of Cain? Cain brought as offering the fruits of the field; Abel slaughtered the firstlings of his flock, and offered to the Creator a sacrifice stained with blood. Who was it that taught these two brothers that God needed sacrifice? Who explained to them what the sacrifice should be? The laws as to sacrifice do not appear to have been given before Moses. Why should the God who said "I delight not in the blood of bullocks, or of lambs, or of hegoats," why should he have respect unto the offering of Abel, and not unto that of Cain? How was the preference manifested? How did Cain know that God preferred Abel? On all these points the text is silent, leaving the wider range for the faith of the true believer. Should not God look with greater benevolence upon a vegetable offering produced with sweat and toil from the stubborn earth which had just been laden with the curse of sterility, than upon the mangled carcasses of the firstlings of the flock? Or is this narrative to be taken as emblematical of Judaism, with its fierce and brutal propa-

* Spinoza's Tractatus Theologico Politicus, cap. 7, sec. 75, quoting More Nebuchim, cap. 25, part ii.

† Antiquities of the Jews, Book i., cap. i., sec. 4.

ganda ; with its bloody pilgrimage from Egypt to Canaan, and of Christianity, with its God-sacrificed God, nailed on a cross, spear-pierced in his side, the immortal bleeding to death, that we may no longer die? In Leviticus, chap. ii., v. 14, the very kind of sacrifice is commanded which was rejected when brought by Cain.

Verse 8.—“ And Cain talked with Abel his brother.” In reference to this verse, and as illustrating the spirit in which the translators dealt with what they would have us believe to be God’s most holy word, it is not inappropriate to quote the words of the Rev. Dr. Wall.* He is speaking of various faults in the text, and having dealt with two classes, he proceeds—“ But those of the class next to be noticed, are of a nature decidedly objectionable, as having arisen from an effort to conceal blemishes in the existing condition of the Hebrew text—an effort which led the translators, not only to a partial suppression of the truth in the cases referred to, but still further, to at times its positive misrepresentation.’

. . . . An example of the kind of fault I am now complaining of, occurs in Genesis, chap. iv., v. 8., “ And Cain talked with Abel his brother ; and it came to pass when they were in the field, that Cain rose up against his brother Abel and slew him.” Here no chasm appears ; yet the context of the original passage clearly shows one, as may be perceived at once from its first clause, **וַיֹּאמֶר** (UIAMeR) **קַיִן** (KaIN) **אֶל** (AL) **הָאֵל** (EBeL) **אָחִיו** (AChIU) signifying literally, “and Cain said to Abel his brother”—a statement which obviously implies that some words used by Cain on this occasion originally followed in the text, which are no longer to be found in it. Accordingly a vacant space is left immediately after this clause in several Hebrew MSS., more than twenty of which have been specified by Kennicott, and the Masorets, to whose authority our translators elsewhere pay the greatest deference, have not only inserted here in their edition of the text a mark of something being omitted, but have also added the observation that there are twenty-eight such blanks in the middle of verses in the sacred record.

* Grounds for Revision of the Authorised Version, p. 102, but see contra Kalisch, 140 Genesis. Bellamy, New Translation, p. 27.

The first quarrel appears to originate in a religious difference. On questions of religion how many quarrels have since racked the world ! At the first altar erected to a God, to whom the attributes of infinite love and mercy are attributed, the two sole worshippers are taught to hate each other. How many steeples have since surmounted roofs covering crowds of worshippers, whose fanatical zeal prompts them to fiendish cruelties against their fellow men ! The eleventh and twelfth centuries of our era, with the glorious Christian crusades for their chief feature, present to us a historical tableau on which none but the most ignorantly pious can look without a shudder.

The question, "Where is Abel thy brother?" was one which God the All-wise did not need to put, and of the answer to which he was well aware before putting it. The declaration of Cain in v. 13, "every one that findeth me shall slay me," is a most extraordinary one, especially when it is considered that if the Bible narrative of Adam and Eve's creation be accepted, then Cain's father and mother were the only living human beings on the face of the earth. It may fairly be answered that Cain may not know how far the earth was peopled, and this, notwithstanding that his father had tasted of the fruit of the tree of knowledge, but even admitting this, it does not account for God sharing Cain's error, and setting a mark on Cain, lest any one finding him should kill him. Bellamy* declares, quoting Dodd, that the population of the world at the death of Abel, according to a fair calculation, must have amounted to many millions. This is, however, a monstrous assertion, for the text, Genesis, chap. iv., v. 25, distinctly states that Seth was not born until after the killing of Abel by Cain.

Verse 13.—In the Douay version Cain is made to say that his sin is too great for pardon. In our version he complains that the punishment is greater than he can bear. Bellamy translates it, "Great is my iniquity to be forgiven."

Verse 16.—"Cain went out of the presence of the Lord." Despite Psalm cxxxvi., vv. 7 to 12, the writers of the early Hebrew books always speak of the God of the Jews as if he

* New Translation, p. 29.

were a localised and limited Deity. Cain goes east, Adam left Eden for the same direction. Is it in the east that the Lord is not? Cain dwelt in the land of Nod. As the situation of Eden is yet unsettled, and as the only clue we have to Nod is that it was on the east of Eden, it is useless to follow the various writers who have placed it at different parts of the world, through their lengthy dissertations, ending in nothing. Bellamy remarks that there is no land of Nod at all, but that the text means that Cain wandered about.

Verse 17.—Cain's taking a wife is here spoken of as though his marrying was the ordinary and natural event, but as according to the Bible narrative, there was yet no woman but his mother Eve, the statement is at least a startling one, as is the declaration that he built a city when there would only be himself, his wife, and son, to inhabit it.

The Roman Catholic Church teaches in a foot-note to the Douay Bible, that Cain's wife was his own sister, and a daughter of Adam, and that God permitted such marriages in the beginning of the world as otherwise mankind could not have been propagated. It is fair to inquire how Cain could have ever married his sister before she was born. Adam is not said to have had any daughter until after the birth of Seth.

Verse 26.—“Called his name Enos, then began men to call upon the name of the Lord.” Bellamy translates this “called his name Enos, who began to profane in the name of Jehovah,” and he says that Adam's grandson was one of the earliest idolatirs, and quotes Maomonides as supporting this opinion.* Clericus and Michaelis render it “then they began to call themselves by the name of God.” Onkelos, and others, “they began to desecrate the divine name by calling the idols Gods.” The Douay gives it, “this man began to call upon the name of the Lord.” In an edition of the Breeches Bible printed in 1589, the translators use the language of our version, and say in a marginal note “In these days God began to move the breasts of the godly to restore religion which a long time by the wicked had been suppressed.” When learned translators and commentators so differ, is it safer to believe that Enos was an idolator, or

* New Translation, p. 32. Kalisch, Genesis, 164.

that he was a pious man? Perhaps, after all, the distinction is not very great between worshipping the God of the Bible and worshipping an idol.

Chap. v., v. 2.—“Called their name Adam.” Kalisch gives this, “called their name man.” This verse seems to use “Adam” as the name for all the first created men and women, rather than as the proper name of one man. Bellamy says that Adam appears to be a general term for the human race. The supporters of the document theory alluded to on page 12, urge that the fifth chapter is a continuation from chap. ii., verse 3. It is at least remarkable, that neither Cain, nor Abel, nor the descendants of Cain are referred to in this chapter. The wise translators of the Breeches Bible say that by giving male and female the one name “Adam,” God noteth the inseparable conjunction of man and wife!

Verse 3.—“And Adam lived 130 years,” and begat Seth. According to Josephus, Adam was 230 years of age before Seth was born. The extraordinary ages assigned in this chapter, have been already alluded to in page 22. Luke Burke† presents the following table, founded on this chapter, of the patriarchal ages from Adam to Noah, according to the Samaritan, Hebrew, and Septuagint version:—

Before Generation.

	Hebrew	Samaritan	Josephus & Septuagint
Adam	130	130	230
Seth	155	105	205
Enos	90	90	190
Canaan	70	70	170
Mahaleel	65	65	165
Jared	162	62	162
Enoch	65	65	165
Methuselah	187	67	167 or 187
Lamech	182	53	188 or 182
Noah	500	500	500
Added century	100	100	100
Deluge	1656	1307	2242

Josephus very *naïvely* remarks, "Let no one inquire into the deaths of these men, but let him have regard to their births only." Colenso says,* "If according to the Septuagint, Methusaleh was 167 years of age at the birth of his son, he must have been 355 years at the birth of Noah, consequently when the flood took place in the 600th year of Noah's life, he would have been only 995 years old, so that he would have overlived the flood fourteen years. See page 23."

Mr. Burke, after giving the above quoted table, adds, "The writer has here within a very brief compass an amount of disagreement probably without parallel." Whence can it arise? Not certainly from any peculiar difficulty or obscurity in the original texts. Neither in the originals, nor in the generality of copies, are the numbers anywhere expressed by letters or characters, but written out fully in words. Yet in the case before us, we have, to say nothing of minor variations, a difference of 349 years between the Hebrew and Samaritan dates of the deluge, and a difference of no less than 935 years between the Septuagint and the Samaritan. And these discrepancies not produced by a single passage, but resulting from the gradual accumulation of minor differences. As to various versions the reader is referred for information to Horne's Introduction, p. 85.

Verse 24.—"And Enoch walked with God *and he was not.*" The Breeches Bible has it, "and he was no more seen," and adds in the marginal note, that "to inquire where he became is mere curiosity." It is curious that Enoch's 365 years correspond exactly to the days of the solar year. Some seek to identify Enoch with Anakos, the Phrygian sage, who was translated to heaven.

It is worthy notice† that the names run in—

CHAP. IV., v. 18.

Enoch,
Irada,
Mehujael,
Methusael,
Lamech.

CHAP. v., v. 15.

Mahalaleel,
Jared,
Enoch,
Methusaleh,
Lamech.

* Pentateuch, Part 4, p. 166. † De Wette, Books of Moses, sec. 150.

See on this point Priaulx "*Questiones Mosaicæ*," p. 159, and Kalisch, *Genesis*, p. 162. Some urge that one list is a corrupted version of the other, three of the names being reversed. The generations of Adam as well as the two accounts of the creation summarised in page 21, are urged, as strong evidence against the Mosaic authority of *Genesis*, and consequently of the whole *Pentateuch*, of which, according to the orthodox notion, Moses was the actual writer. It may not be improper, therefore, in this place to deal with the general question of the Mosaic authorship of *Genesis*, and in fact with the authorship of the *Pentateuch*, leaving the special illustrations arising on particular texts, to be dealt with as those texts are reached in their order. The question of disputed authorship is not confined to the first book, or first five books, but extends to the whole Bible. Spinoza says,* "Of the authors, or if you please, writers, of many of the books, we either know almost nothing, or we entertain grave doubts as to the correctness with which the several books are ascribed to the parties whose names they bear. Then we neither know upon what occasion, nor at what time those books were indited, the writers of which are unknown to us. Further, we know nothing of the hands into which the books fell; nor of the codicils which have furnished such a variety of reading, nor whether perchance there were not many other variations in other copies." Peyrere followed Spinoza, and said, "God suffered the autographs to perish, and only very imperfect copies to come down to us."† In the apocryphal book of *Esdras*, it is distinctly stated that in consequence of the "law being burnt,"‡ *Esdras* took five rapid writers, and shut himself up forty days, so that they might "write all that had been done in the world since the beginning," and it is alleged that these having "understanding given them by the highest," wrote in forty days 204 books of things "which they knew not." Eusebius, after speaking of the wonderful unanimity of the translators of the *Septuagint*, who were alleged to have been shut up in seventy-two separate cells and without inter-

* *Tractatus Theologico-Politicus*, p. 158, Latin edition, chap. vii. sec. 58.

† De Wette, vol. i., div. i., sec. 84.

‡ *Esdras*, c. xiv., v. 31

course to each other, to have made the whole translation in just the same words and letters, quoted from Irenæus—“Neither was it anything extraordinary that God should have done this, who, indeed, in the captivity under Nebuchadnezzar *when their scripture had been destroyed*, and the Jews returned to their country after seventy years, in the time of Artaxerxes, King of the Persians, *he inspired Esdras, the priest of the tribe of Levi, to compose anew all the discourses of the ancient prophets, and to restore to the people the laws given them by Moses.*”*

Bishop Colenso, after referring to a number of texts, which will be dealt with hereafter, says—“It is quite possible, and, indeed, so far as our present inquiries have gone, highly probable that Moses may be an historical character—that is to say, it is probable that legendary stories, connected with his name, of some remarkable movement in former days, may have existed among the Hebrew tribes, and these legends may have formed the foundation of the narrative. But this is merely conjectural. The result of our inquiries, as far as we have proceeded, is that such a narrative as that which is contained in the Pentateuch could not have been written in the age of Moses or for some time afterwards.” Sharpe says of Genesis†—“We have no account of when this first of the Hebrew books was written, or by whom. It has been called one of the Books of Moses, and some small part of it may have been written by that great lawgiver and leader of the Israelites. But it is the work of various authors and of various ages.” Michel Nicolas says,‡ quoting as his authorities Esdras, Irenæus, Jerome, and Augustine, “that there was a tradition generally received amongst the Israelites, that Esdras had been the restorer of the Mosaic writing, which had suffered great damage at the destruction of the Jewish kingdom, and which writings, according to some, had even been totally destroyed.” “St. Jerome held it indifferent to regard the Pentateuch as the work of Moses, or as retouched and put

* Ecclesiastical History, book v., cap. viii., Cruse’s translation, p. 171.

† Historic Notes on the Old and New Testament, Moxon, 1854, p. 6.

‡ Etudes critiques sur la Bible—Ancien Testament, p. 2.

in order by Ezra." Nicolas adds that although the Protestants have more firmly insisted on Moses as the author of the five books than have their Catholic brethren, yet it is amongst the Protestants that the first doubts were raised amongst the Christian public as to the authorship. In the earliest times of the reformers, Carlstadt declared that it was possible to sustain that Moses was not the author of the Pentateuch. In 1753 Dr. Astruc first urged the document theory referred to on page 12; he believed himself able to distinguish twelve different documents, of which he called the two principal the Elohist and Jehovist, from the recurrence of one of those names in the one and not in the other. Notwithstanding this, Astruc considered Moses the editor of Genesis, but argued that he had united in one volume a number of totally different and pre-existing documents. J. S. Vater elaborated Astruc's theory, and subjected the text to a much more careful and critical examination, the result of which was that he confirmed Astruc's opinion that several pre-existing and fragmentary documents were used in the composition of the Pentateuch, but he denied that Moses was the collector and editor or author of the five books, although he conceded that many portions might have been written by Moses. His opinion was, in fact, that the Pentateuch was made up of various documents imperfectly and sometimes improperly joined together. Dr. Colenso,* following the German school, has elaborated the document theory more fully than any other English writer, and concludes that the early chapters of Genesis must have had different authors. The Rev. Dr. Giles argues that the internal evidence furnished by the Pentateuch, shows that Moses is not its author, and that external evidence obtained from various sources leads to the same conclusion.†

Kurtz,‡ writing to prove that the whole Pentateuch as at present existing is from the hand of Moses, at last admits that the results of his examination have convinced him that several authors have taken part in the composition of the Pentateuch. Ewald, who commenced by asserting one author for Genesis, now admits that more than one hand

* Pentateuch, part iv., cap. iii.

† Hebrew Records, p. 118.

‡ Colenso, part iv., p. 15.

may be traced in the book. Delitzsch, while contending for Moses, admits other authors and the employment of pre-existing documents. Spinoza distinctly declares that the original writings of Moses [if they ever existed] are no longer extant, and that the present books of the Old Testament are a selection from a greater number finally put together, and approved by a Council of Pharisees, so that it depended on the votes of certain Rabbis whether or no a particular Hebrew Book was or was not God's revelation to his people. It is quite certain that if Moses wrote the Pentateuch he did not write it in the square-letter Hebrew, which is comparatively a modern language, and which did not exist in his time. It is not contended that any other language was used by Moses, and there is no pretence for carrying modern Hebrew, or any proof in favour of carrying ancient Hebrew as a language with written characters to such a period as that assigned to Moses. It is hardly possible that any work so voluminous as the Pentateuch could have been graven on stone in hieroglyph and carried about on the Levite's shoulders in the ark, yet this is the only depository assigned to the Mosaic books.

De Wette says—"Without doubt it (the ancient Hebrew) originated in the land (of Canaan), or was still further developed therein after the Hebrew and other Canaanitish people had immigrated thither from the mother country"—*—and he regards Hebrew, Arabic, and Aramean as branches from a common stem. In what language, then, is Moses to be supposed to have written? Some of the Talmudists taught that the ancient Hebrew language became entirely extinct during the captivity. Genesis itself does not speak of writing amongst the patriarchs; on the contrary, remarkable events were chronicled by the help of heaps of stones, trees, altars, &c., which were named after the events. The first allegation of writing is on the tables of stone, but surely this, if written, was not in Hebrew characters. The Hebrews had been slaves to the Egyptians, and might have gathered from them some of the hieroglyph lore of that age, but surely nothing more can be claimed for the ignorant slaves than was in use amongst their educated masters. De Wette

* De Wette on the Old Testament, part 2, secs. 30 and 35.

says*—"The opinion that Moses composed these books is not only opposed by all the signs of a later date, which occur in the book itself, but also by the entire analogy of the history of Hebrew literature and language."

Chap. vi.—"The sons of God seeing the daughters of men that they were fair, took to themselves wives." Amongst all peoples, or nearly all, the mythologies delight in the love of gods and women, and men and goddesses. Voltaire says—"No nation has ever existed, unless perhaps we may except China, in which some God is not described as having had offspring upon women. These corporeal Gods frequently descended to visit their dominions upon earth; they saw the daughters of men, and attached themselves to those who were most interesting and beautiful; the issue of this connexion between Gods and mortals must, of course, have been superior to other men, thus giants were produced." The incarnation of Jesus, in consequence of the visit of the Angel Gabriel to the Virgin Mary, is but another phase of the same myth. The Greek and Hindoo mythologies furnish similar examples.

Verse 3.—"My spirit shall not always strive with man for that he also is flesh." Bellamy says that this translation makes it appear that God is flesh, and he renders it—"My spirit shall not strive with man for ever, because that he moreover is flesh." The Douay puts it—"My spirit shall not remain in man for ever, because he is flesh." Kalisch translates it—"My spirit shall not always preside in man while he is also flesh." The Breeches Bible gives—"My spirit shall not always strive with man, because he is but flesh." Which of these is the correct translation? That the spirit of God, the all-powerful, should strive with finite man for any period seems absurd.

Verse 4.—The "giants" of this verse are translated by Bellamy into "Apostates." The word is נפלים (NePheLIM) from Nephel, "to fall," and might be translated "fallen ones."† Bellamy says—"The Septuagint translate the word by *gigantes*, which means earthborn, but the translators, without attending to the original word, have trans-

* Books of Moses, sec. 163.

† Gesenius' Hebrew Lexicon, 537; Parkhurst's do., 458; Simonis, 1036; Bellamy, p. 36.

lated it by "giants." The translators and revisors have followed the Greek and the Vulgate, which accounts for the errors in all the modern translations.

Verse 6.—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." The Douay Bible puts in a foot note—"God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine the Creator to destroy these his creatures whom before he had so much favoured. In Numbers, c. xxi., v. 19, it says—"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" The epistle of James, c. i., v. 17, speaks of the "Father of lights, with whom is no variableness, neither shadow of turning." In Malachi, c. iii., v. 6, we find—"For I am the Lord, I change not." Bellamy translates the verse 6 above quoted—"And Jehovah was satisfied that he had made the man on the earth, notwithstanding he idolised himself at his heart," and he urges at considerable length that the words "repented" and "grieved" ought not to be in the text.* It is useless to do more in this place than regret that there should be so much room for difference as to the meaning of Hebrew words, when our salvation is said to depend on the rightly understanding their signification. Taking the text as it stands in our version, it is hard to understand how God, the immutable, could be affected to grief by an event. It is the knowledge of an event which causes grief; but if God be omniscient, he always knew of man's wickedness, and was therefore always grieved by it, and if the foreknowledge of man's wickedness caused God to repent that he had made man, then, as God's knowledge is unvarying, it must have caused God to repent that he was to create man eternities of ages before he actually created him.

It cannot be forgotten that if God made man, he also created all his surroundings, and must, if all-wise, have foreknown the effect these would produce on man's conduct.

* New Translation, p. 37

Either God had not the power to arrange things differently, in which case he is not omnipotent; or he was careless as to man's well-being, in which case he is not all-good.

Verse 7.—That God should repent that he had made the beasts, birds, and creeping things, and should determine to destroy them, because man had acted wickedly, is a most monstrous supposition, if God is to be considered as just and good. The threat of destruction does not, in form of words, include the fish of the sea, nor do they appear to have been considered by the writer of this portion of Genesis as destroyed by the deluge. Why should there be an exception in favour of the fishes? It is remarked by many critics that the “fish also in the rivers and fresh-water lakes must almost all have died, as soon as the salt-water of the sea broke in, and rendered them brackish. And, as the flood still increased, and the waters of the sea began to lose their saltness, the fish in the sea and the shellfish on the shore must also have perished. The writer of Genesis certainly did not anticipate the destruction of the fishes; for he makes no provision for the preservation of any of their species.

Kalisch confirms this, and adds—“It has been conjectured that the spawn of fishes might have been preserved, even if the living individuals perished; but the spawn would, in an universal deluge, have lost its vitality, or have developed into fishes long before the expiration of the year; so that these individuals also would have perished.” In our version verse 7 ends with the words, “For it repenteth me that I have made them.” Bellamy translates it—“Yet I am satisfied that I have made them.”

Verse 14.—“Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.” Kalisch, in thus agreeing with Genesis, p. 734, makes the word קנים (*KeNim*) “cells,” rendering it—“In cells shalt thou make the ark.” The word is plural, signifying some hollow receptacles, as nests, cells, cabins, &c. (See Parkhurst, p. 645.) The Douay puts it—“Thou shalt make little rooms in the ark.” If these were to divide the animals, the space would be much diminished thereby. Bellamy declares, p. 41, that the word *Kenim* only means the two rooms for sacrifice; and he renders this

verse, "Make for thee an ark of the wood of gopher; rooms shalt thou make in the ark: for thou shalt expiate in it, even a house, also with an outer room for atonement." Our translators give "pitch within" and "pitch without," for that which Bellamy renders "sacrifice" and "atonement." Bellamy writes in wrath, charging the error on imperfect translations which grew from bad to worse until the time of Jerome, who, in the fourth century, endeavoured with the help of a Jew who did not understand Latin, to amend the earlier Latin versions.

He adds*—"How far he succeeded in removing the errors of the first translators, we are all judges: for, from the copy of Jerome the Latin Vulgate made its appearance; and from this contaminated source all the European translations have been made—for sixteen centuries no translation of the sacred Scriptures has been made from the original Hebrew only. Even in the reigns of Elizabeth and James, when the old translation was revised, no appeal was made to the Hebrew." The word which is always used, and which is the proper word for pitch, is זפת (ZePeTh) used twice in Isaiah, xxxiv. 9—"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch," and once in Exodus, c. iii. v. 2. The word כפר (KePeR), which the translators have rendered pitch, is not thus translated in any other part of the Bible."

What a curious language this Hebrew, if "atonement" may be converted into "pitch," or *vice versa*! The wood of the ark would be but a fragile enclosure to many of the animals, who, during a year's imprisonment therein, would gnaw a considerable number of holes in various parts of the vessel.

Verse 15.—"The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits." Hugh Miller† makes the ark 450 feet long, 75 feet broad, and 45 feet high. Dr. Kitto increases this to

* New Translation, p. 41. Jerome, quoted by De Wette, says—"For the most part among the Latins there are as many different Bibles as copies of the Bible, for every man has added or substracted, according to his caprice, as he saw fit."

† Testimony of the Rocks, p. 321.

547 feet in length and to 96 feet in breadth. Kalisch says, "The cubit is the length of the forearm from the elbow to the extremity of the longest finger." It is unquestionable that if the dimensions above given are arbitrary—that is, if the ark were 50 cubits broad in every part from end to end—then the ark as a floating vessel, fit to swim out such a deluge, is simply architecturally impossible. Then that Noah, even with the assistance of his family, could construct the ark, and that when constructed it would contain all the animals and their food, are statements contradicted by the probabilities of the case. The ark was to contain one pair of every unclean species, and sevens or seven pairs of every clean species.* Now there are already known upwards of 1600 species of mammalia, including at least two distinct kinds of elephant, so that there must have been at least four elephants in the ark; there are seven different species of rhinoceros, so that at least fourteen of these bulky animals must have been present. The bison, buffalo, and ox furnish twenty species of huge animals, of whom either 140 or 280 (seven, or seven pairs) representatives were to be contained in the ark; the sheep, 27 species, either 189 or 378; the goats, the same as the oxen; the deer, 51 species, give either 357 or 714; antelopes, 48 species, either 336 or 672. These are only a few of the illustrations as to large bodied animals, and might be enlarged with the various kinds of horses, lions, tigers, &c., the whole forming an enormous sum total. Then there are the birds, some of the large winged species requiring an extremely wide space to occasionally stretch themselves in. Then as to the insects, which were estimated in 1842 to consist of no fewer than 550,000 species. How could these all be brought to one centre and kept there? Many have no wings, and but feeble powers of locomotion, many live only a few hours or days after obtaining their wings, and there are myriads able to subsist only on plants found in limited botanic centres. To invent a miracle to answer the objection is but adding a difficulty rather than removing one. Some of the aquatic birds would habitually require water, yet no reservoirs or swimming tanks are provided. Many animals live only in a

* Kalisch, Genesis, p. 211. Miller, Test. of Rocks, p. 328, etc.

certain zone, and perish if suddenly transported to an entirely different climate. Were all the laws of physiology interfered with to enable the animals to live? No such miracle is recorded.

Verse 16.—“A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.” Was there only one window to the ark? If yes, where was it placed, and what was its size? The Douay has, “In a cubit thou shalt finish the top of it,” and this at first sight agrees with Bellamy, who says, “Moreover of a cubit thou shalt finish it at the summit;” but Bellamy declares that it was the ark and not the window which was to be narrowed to a cubit at the top of the roof. One window, wherever placed, and of whatever reasonable size, could not possibly light the whole three storied vessel, even tolerably, and yet one window, apparently a cubit wide at the top, closed, I suppose, during the rain, and one door, necessarily closed during the flood, are the only apparent means of ventilation and light. The door was most certainly closed, for we are told that God shut Noah in the ark. The window appears as certainly to have been closed for forty days until Noah opened it to send out the raven.

Verses 19 and 20.—“And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.’ These should be compared with chap. vii., verses 2 and 3:—“Of every clean beast thou shalt take to thee by sevens,* the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.” If taken as written by one pen, these passages contradict each other as to the number of animals to be taken into the ark; and those who support the document theory refer to these verses as illustrations

* The Douay has “seven and seven” of the clean.

of the doctrine that several documents, and these of an incongruous character, have been used in the compilation of Genesis. The seven and two story is alleged to be a fragment of the Jehovah Document, and the "two of every sort" a portion of the Elohim Document.* Kalisch says, "But after even it had been mentioned that Noah had executed all that God had commanded him (vi. 22), the text not only repeats in the first ten verses of the seventh chapter several of the statements already distinctly made, but, what is more important, is in one point irreconcilable with the preceding narrative. Noah was commanded to take into the ark seven pairs of all clean, and one pair of all unclean; whereas he had before been ordered to take one pair of every species, no distinction whatever between clean and unclean animals having been made. All the attempts at arguing away this discrepancy have been utterly unsuccessful." It is puzzling, as the animals were not divided into clean and unclean until the commandments given to Moses, how Noah was to distinguish between the kinds.

Verse 21.—"And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them." This injunction to Noah is a most extraordinary one: he is to go out through the length and breadth of the earth and gather food for himself and the pairs saved. Did he select spare animals as food for the carnivorous beasts, birds, and reptiles? If yes, how is it these are not mentioned? Did he and his three sons go out to collect fish for those birds and beasts, whose diet they are? If yes, how did he preserve them in the ark? Did these animals intended for food come to Noah voluntarily? If yes, where is this miracle alleged? Or did he and his family, in addition to their ark-building labour, have to hunt and fish in order to procure more than twelve months' food for the animals saved from drowning? Then for the birds and other animals whose food consists of the moths, grubs, worms, and other members of the insect kingdom. Did Noah go out to collect these? If yes, where were all these living things intended for food stored when collected, taking into account that some members of the

food store would be inclined to eat their fellows? Then the vegetable food, the green and preserved fodder, the growing vegetables and flowers for those insects and birds, which cannot live without them. How are these accounted for? There is no mention of a garden or plantation in the ark, or of water provided to quench the thirst of the animals preserved. Priaulx says—"The Elohim gives Noah instructions to build an ark, and instructions which pretty clearly show that Noah knew nothing of shipbuilding; and yet follow these instructions to the letter—build the vessel to order and load it as this ark was loaded, and it would not, and could not, float; unless, indeed, you built it on a raft. But, however, let the ark be built—let it float—how then do you provide light and air for the crowds within the cells of its several stories? How do you cleanse off the impurities of this Augean stable? And how, with a crew of eight persons only, do you manage daily to supply so many animals, all so different in their habits, with their just proportions of wholesome food?"

Chap vii., v. 11.—"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day." Josephus makes the flood commence either 600 or one thousand years and ten days later than our Bible; for he says it began on the 27th day of the month and 2656 years from Adam. In his additions of the ages immediately after he only makes this 2256 years.* In dealing with the chronologies, Josephus quaintly observes—"Let every one look upon them as he sees fit."

Verse 11.—"The fountains of the great deep broken up, and the windows of heaven were opened." The Douay makes "windows" into flood-gates. It is evident that the writer thought of the waters above the firmament (heaven), which, according to him, could only be let down on to the doomed earth by opening some window or flood-gate through which they might pass (see page 14). The same language is used in chap. viii., v. 2.—"The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained." The notion of supplies obtained from the deep to deluge the earth is charming in its sim-

* Antiquities, Book 1, cap 2

plicity—as if emptying an ocean or lake, however deep, could do more than result in a partial and temporary submergence of other land than the ocean-bed left bare by the receding waters. The idea of windows in heaven to let out the water is scarcely less absurd.

Kalisch, in stating the difficulties of the deluge story, says*—“The waters are represented to have covered the earth to the height of fifteen cubits above the tops of the mountains. This would require, at least, eight times the aggregate quantity of water contained in all the seas and oceans of the earth. But the rain can, even if the clouds at once discharge all their stores, cause a water-sheet of only a few inches in thickness; and the sea might spread its floods over the earth, but it does not thereby increase the actual amount of water. The sudden addition of so great a mass of water would materially change the action of gravity upon the earth; the mutation of the axis would be varied, and not only the orbit of our planet, but the whole solar system must be deranged.” From whence was the water to effect an universal deluge derived? From the fountains of the deep it could not come, from the windows of heaven it did not come, and the Bible names no other source. Supposing the deluge to have happened, what then became of the water? They “returned from off the earth,” “decreased continually,” and “dried up,” so says the Bible. But where did the waters go, and how? As to this the Bible is silent, and without a miracle, the draining away is as impossible as the deluge.

Verse 16.—“And the Lord shut him in.” The Douay has —“And the Lord shut him in on the outside.” Kalisch puts it—“And the Lord closed behind him.” Bellamy says—“When the ineffable Deity is mentioned, such undignified and familiar language does not become the creature; it is bringing the infinite Jehovah to a level with man. It must appear obvious that there was no necessity for such a translation: as the man, under whose direction the ark was made, was capable of shutting the door of the ark.” The word translated “shut,” Bellamy renders as “delivered.”

* Genesis, p. 211.

Verse 11.—“And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off; so Noah knew that the waters were abated from off the earth.” Kalisch says—“Fresh olive leaf.” Colenso says*—“The difficulty, that so long an immersion in deep water would kill the olive, had, no doubt, never occurred to the writer, who may have observed that trees survived ordinary partial floods, and inferred that they would just as well be able to sustain the deluge to which his imagination subjected them. Of the enormous pressure that would be caused by such a superincumbent mass of water, he was, we may be sure, entirely ignorant. What would be the state of an olive-tree, after having been buried for months in water, some thousands of feet deep, without its natural supplies of air and light?”

Kalisch observes that “There are trees still existing older than the date of the Noachian Deluge. If they had been submersed in water, they would scarcely, even had they outlived that catastrophe, have maintained the strength necessary to carry their existence through so many milleniums. Of the 100,000 species of known plants, very few would survive submersion for a whole year; at least, three-fourths of them would necessarily have perished in an universal deluge. It is agreed by all botanical authorities, that, though partial inundations of rivers do not long or materially change the vegetation of a region, the infusion of great quantities of salt water destroys it entirely for long periods. But the earth produced the olive and the vine immediately after the cessation of the deluge.” It is hard to understand why Noah sent out the raven and the dove. The ark was stranded on a mountain, from whence Noah might have daily seen the recession of the waters. He could have learned all, and much more, by the aid of his eyes than the raven and dove could tell him.

The following extracts from Kalisch seem unanswerable :—“The surface of the earth is, in many vast tracts, covered with accumulations of soil, sand, and gravel; they have no connection with the rock formations of the former ages; and are generally known under the name of *diluvium*, since they

* Part 4, p. 18.

are believed to be the result of some vast flood. But these aggregations were indisputably produced by *many* currents of *different* force, and from *different* directions ; they are the result of *different* ages, and are all of a *local* extent ; they have in some cases been washed away by some new current ; they are in other instances overlaid by more recent drifts ; they are produced by the long action of the floods working from deep waters, by currents, eddies, and tides ; they are, in fact, nothing but a part of the ordinary and uninterrupted process by which the continents have gradually formed and been elevated during unnumbered ages. There is, therefore, no probability whatever that this diluvium is the result of a transitory and general deluge. . . .

“ A temporary deluge could never have produced the geological changes observable in the superficial deposit. The animals whose remains have been discovered in the ‘ mammaliferous crag,’ not only of Great Britain but of Northern Siberia, the elephant, the rhinoceri, the hippopotamus, the hyenas and tigers, cannot have been transported thither by the flood from the intertropical regions ; this is not merely *improbable* on account of the vast distance of four to five thousand miles which separate those respective lands ; or on account of the great numbers in which they are found in the same localities ; or on account of the remarkable circumstance, that the *shed* antlers of the great Irish Elk, which exceeded in bulk and size the largest horses, and measured upwards of ten feet in height, occur everywhere, and mostly in an uninjured state, *together with* the bones and skeletons of that animal : but it is rendered *impossible* by the facts that they are extant in beds of various ages ; and still more by the observations of comparative anatomy ; for the latter has shown beyond a doubt that those northern animals were very widely different, in their internal structure and their external provisions, from the same species now living in the southern climes ; the difference is greater than between an ass and a horse, or between the dog and the wolf ; and it is certain beyond contradiction that those animals lived and died in the northern countries in which their remains have been found. It is known that the cavern of Kirkdale, in Yorkshire, contains the bones and remains of twenty-four species of animals, from the pigeon and the mouse, to the

hyena, the hippopotamus, and rhinoceros. But the opening of the cavern is not larger than four feet; the huge bones cannot, therefore, have been washed thither by the tropical waves; they are, besides, almost all of them *gnawed*, and show the clear marks of teeth, especially of hyenas', which in that haunt probably devoured their prey. . . .

"The violent irruptions of water, and the up-heavings proceeding from the interior of the earth, have alternately, and an indefinite number of times, immersed and elevated the same tract of land; every new geological period is marked by such an event; the same part of the earth's surface was more than once sea and dry land; but the last revolution of this kind occurred before the existence of man on earth; in no stratum of the earth, nor even the very highest tertiary beds, have remains of human bodies or of human works been discovered; they occur only in the loose sand and gravel which cover the surface. It has, indeed, been alleged that human bones have been found in earlier rocks. But those instances are uncertain; and have been declared inconclusive by almost all geological authorities. Man was called into being after the earth had carried its development forward to its present state. No deluge destroyed, therefore, a wicked and disobedient race of men.

"The Biblical narrative relates that all the species of animals were preserved by Noah, and that they later propagated themselves; it implies that the deluge was no violent convulsion or catastrophe, that it did not change the aspect of nature; although it destroyed the living beings on the earth, it left no trace of its existence on the surface or in the interior; it was an event of the existing creation; the vegetable kingdom remained, essentially, uninjured; and the soil was soon afterwards fit for cultivation. . . .

"The older lateral cones of Mount Etna are, after a moderate computation, at least, twelve thousand years old; they are composed of the ordinary incoherent materials; and yet they show in no parts marks of denudation; they retain in integrity their original shape; a devastating deluge cannot, therefore, have passed over them within that period.

"In the centre of France, in the provinces of Auvergne and Languedoc, are still the remains of several hundred volcanic hills and mountains. The craters, some of which

are higher than that of the Vesuvius, ejected immense masses of lava to the heights of fifty, one hundred, and many more feet, and spreading over many miles of area. Distant periods separate different eruptions. Distinct mineral formations, and an abundance of petrified vegetable and animal life, bespeak an epoch far anterior to the present condition of our planet. And yet, since these volcanoes ceased to flow, rivers have worked their way through that vast depth of lava; they have penetrated through basalt rocks one hundred and fifty feet in height, and have even considerably entered into the granite rocks beneath. The time required for such operation is immeasurably slow. Centuries are required to mark the least perceptible progress. The whole period, which was necessary for the rivers to overcome that hard and compact mass, is large almost beyond the conception of man; all our measures of chronology are insufficient; and the mind stands amazed at the notion of eternal time. That extraordinary region contains rocks, consisting of laminated formations of siliceous deposits; one of the rocks is sixty feet in thickness; and a moderate calculation shows that, at least, eighteen thousand years were required to produce that single pile. All these formations, therefore, are far more remote than the date of the Noachian flood; they show not the slightest trace of having been affected or disturbed by any general deluge; their progress has been slow, but uninterrupted; even the pumice-stone, and other loose and light substances, with which many of those hills and the cones of the volcanic craters are covered, and which would have been washed away by the action of a flood, have remained entirely untouched.”*

Kalisch thus sums up:—“Geological evidence denies the possibility of an universal deluge, both in general and especially within the last 5,000 years,” yet he says—“It is impossible to read the narrative of our chapter without

* “*Comp. Cuvier*, Discours sur les Révolutions de la Surface du Globe; *Buckland*, *Feliquiæ Diluvianæ*, and *Bridgewater Treatise*; *De la Beche*, *Geological Manual*, p. 172, *et. seq.*; *Murchison*, *Silurian System*, cap. 36; *Hitchcock*, *Geology of Massachusetts*, p. 148, *et. seq.*; *W. J. Hamilton*, *Tour in Asia Minor*, vol. ii., p. 386; *Lyell*, *Principles of Geology*, vol. iv., p. 219; *Pye Smith*, *Geol. and Script.*, pp. 90—149; *Hugh Miller*, *Testimony of the Rocks*, pp. 306—350.”

being impressed that the whole earth was destined for destruction. This is so evident throughout the whole of the description, that it is unnecessary to adduce single instances. Such expressions, as 'all the mountains were covered by the floods,' are asserted to mean a great part of them. In one case, the universality does not lie in the words merely, but in the tenor of the whole narrative. *All* flesh had corrupted its way before the Lord upon the earth (v. 12); therefore, the *whole* human race was to be destroyed with the earth. The text admits of no other acceptance but a universal flood." The text speaks of the whole earth, and of everything wherein was the breath of life. The question stands thus:—"Geology teaches the impossibility of a universal deluge since the last 6,000 years, but does not exclude a partial destruction of the earth's surface within that period. The Biblical text, on the other hand, demands the supposition of a universal deluge, and absolutely excludes a partial flood."

It has been admitted by many that the deluge could not have been universal, and these have sought to urge that the Bible only teaches a partial deluge, and when you read to them, chap. vi., v. 17—"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven; and everything that is in the earth shall die." Chap. vii., v. 4—"Every living substance that I have made will I destroy from off the face of the earth." Verses 21, 22, and 23—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven"—they reply, but the whole earth may not, at the date of the deluge, have been inhabited by man and the lower animals, and, therefore, the deluge need only have extended to the parts occupied by animal life; but this answer will not suffice if you read chap. vii., verses 19 and 20—"And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits up-

ward did the waters prevail: and the mountains were covered." A deluge, which prevailed above the top of Ararat for 150 days, must have extended to the whole earth. The words of the text are as express in favour of the universality of the deluge as they can possibly be.

Chapter viii., v. 4—Colenso argues* that, as the summit of Ararat is 17,000 feet high, 3,000 feet above the region of perpetual snow, it would have been impossible for Noah, his family, and the animals to have remained there for more than seven months—viz., from the 17th day of the 7th month, to the 27th day of the second month of the following year. A miracle alone could have prevented all from being frozen to death. This objection would be the same whether the deluge were partial or universal.

Chapter viii.—“And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.” It is hardly possible to imagine a more revolting picture than this. According to the text, God had just finished the act of destroying, by a fearful deluge, not only the whole human race, with the exception of Noah and his family, but also the whole of the animal kingdom, save the few of each species saved in the ark. And yet more life is now destroyed in sacrifice to the Deity who has so recently consummated his vengeance by the destruction of every creature outside the ark wherein was the breath of life. The earth must yet have been strewn with decaying carcasses; the whole world must have been one vast slaughterhouse, and yet the sacrifice is not enough. The fumes of the burning victims are to afford pleasure to the infinite Deity.

Verse 21.—“And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth: neither will I again smite any more everything living, as I have done.” Instead of verse 21, Bellamy translates—“Jehovah accepted the incense of rest; moreover, Jehovah said in his heart, I will neither consume nor curse again the ground for the transgressions of men, though the imagination of the heart of man be evil

* Part 4, p. 196.

from his youth. No. I will neither consume, nor smite again all living, as I have done." That the Lord should smell a sweet savour is an idea worthy the Hebrew records, and the statement deserves to accompany those in which God is represented as waxing wrath, coming down from and going up to heaven, walking and dining with Abraham, wrestling with Jacob, and carried about on the top of a box by the Levites. Sir William Drummond, in the preface to his "*Cædipus Judaicus*," says—"The reason which is given why the Lord would not curse the ground any more appears to me to be very strange. God smelled a sweet savour, and because his olfactory nerves were tickled, he would not curse the ground any more." According to our version the whole deluge is inefficacious, man's heart is still evil, and the punishment having been entirely useless as a reformatory measure, God determines not to destroy mankind again in such wholesale fashion.

It is impossible to dismiss this deluge story without some remarks on its utter failure as a remedial measure, if so intended by Deity, and on its terrible brutality, if regarded only as an act of divine vengeance. Genesis represents man as created good; yet in a short time, influenced by the surroundings prepared by God, man becomes so bad, that God grieved at his heart—repents that he has made him, and to relieve himself from this source of grief, determines to destroy man from the face of the earth, together with every living thing, save those protected in the ark.

But the human beings saved from the deluge were by no means without taint; they were liable to the same vices, and in the end, they and their descendants actually committed as great crimes, and this result must have been known to the Deity if all-wise. God confesses as much when he resolves that he will not again destroy the earth for man's evil imaginations. The deluge was as useless as it was cruel, and does not present any feature acceptable to a humane man. Those saved in the ark are evidently preserved not from mercy, but to prevent the necessity for another creation of the animal kingdom.

Chap. ix., verse 4.—"But flesh with the life thereof, which is the blood thereof, shall ye not eat." The Douay translates this saying, "that flesh with blood ye shall not

eat." The Breeches Bible says, "But flesh with the life thereof, I mean, with the blood thereof." Bellamy renders it, "But flesh with his soul, his blood." Kalisch gives — "Only flesh with the soul, which is its blood." The word translated *life* in our version is נֶפֶשׁ (Ne Phe Sh,) the same word which in c. ii., v. 7., is there translated *soul* (see page 42.) Either the Bible must be taken to teach that beasts have souls as well as man, or that man has no other life in kind than have the beasts. The Roman Catholics avoid the difficulty by deliberately omitting the words "which is the life thereof" altogether.

Priaulx says,* "*In the second chapter Jehovah Elohim breathes into man's nostrils, and the plastic clay becomes a living soul. The life then of the man made by Jehovah Elohim, of the dust of the ground, seems to have been in the breath, according to this passage, however the life of the man made by the Elohim, and made in his image, is in the blood.*" Both these representations as to human life may be erroneous, but both cannot be right.

Verse 5.—"At the hand of every beast will I require it." If there is any meaning contained in these words, they teach that God will hold the beast responsible for any destruction of human life. Are beasts accountable? If yes, are birds, fishes, and insects? Or may a rattle-snake or a shark destroy human life with impunity, while God punishes the lion, tiger, and leopard?

Verses 9 and 10.—Did God make a covenant with the beasts? Do the beasts understand the covenant made with them? Voltaire, and others, have made merry over this covenant. But why, if serpents and asses can talk, as the Bible makes them, should not they be partners to a covenant?

Verse 13.—"I do set my bow." Kalisch, Bellamy, and the Breeches Bible give, "I have set my bow," the Douay "I will set my bow." The Hebrew must be a glorious language, if past tense, present tense, and future tense are so easily mistaken. Our version and the Douay both convey the impression that the rainbow had not existed before the time of Noah; that prior to the era of Noah, men had been without the brilliant coloured arch, which now always makes its appearance if the sun is shining brightly, while

* Questiones Mosaicæ, p. 216.

rain is falling in the region of the sky opposite to the sun. The theory of the refraction of the sun's rays was probably unknown to the writers of Genesis.

Horne* says it is objected that "as the same causes produce the same effects, the rainbow must have existed before the flood." Answer. So it may, but not as a sign of the covenant. The Hebrew word which in Genesis ix., 13, is rendered set, ought to be rendered *appoint*, in which case the passage would run thus:—"I do appoint my bow in the cloud to be a sign or token of the covenant between me and the earth."

Colenso says†—"The writer evidently intends to account in this way for the first appearance of the rainbow. This is the plain meaning of the language here used, which must be twisted to imply that, though the rainbow had often been seen before, as it must have been if there was rain and sunshine together before the deluge, it was first, after the deluge, made the sign of peace between God and man. The writer supposes it was then first set in the clouds after the deluge."

Verse 21.—Noah's drunkenness and Ham's offence so soon after the deluge, have been urged as some evidence that the family saved from the deluge were not quite free from spot or blemish. Bellamy denies that Noah was in his *tent*, and says that the Hebrew text represents Noah in the tabernacle. According to Parkhurst, he word אהלה (AELE) certainly does not mean *his* tent.

There seems great injustice in Noah's curse against Canaan, who, according to the text, is unconnected with his father's offence. Ham, the real culprit, escapes uncursed.

Bellamy in the notes to his translations, denies that Noah was drunken.‡ He denies that Noah was in his tent at all. He denies that Noah was uncovered, and he denies that Ham saw his father's nakedness. He renders verses xxi. to xxiv. thus:—"Then he drank of the wine and was satisfied, for he himself opened the most inward part of the tabernacle, where Ham, the father of Canaan, exposed the symbols of his father; which he declared to his two brethren without.

* Introduction to the Bible, p. 18.

† Part 4, p. 223.

‡ Genesis, p. 46

But Shem, with Japheth, had taken the vestment, which both of them set up for a portion ; thus they afterwards went, and concealed the symbols of their father with their faces backward, but the symbols of their father they saw not. When Noah ended his wine, for he knew that his younger son had offered for himself."

Chap 10.—There is very strong reason to doubt whether any of the names given in this chapter are or ever were the names of individuals. Some of them are certainly by the text itself not meant for individual names at all, and others are plural nouns, more fairly applicable to the inhabitants of a district, than to one individual. Josephus suggests that the countries took their name from the first inhabitants, but even the adoption of this suggestion will not remove the difficulty, that several of the words used as proper names of individuals, are certainly plural, implying that the genealogical table of this chapter was an *ex post facto* endeavour to account for such nations as were known to the compiler of the table.

Gliddon's valuable treatise on the tenth chapter of Genesis, contained in the "Types of Mankind," and Kalisch's elaborate Essay, in his commentary on Genesis, are too long to quote here, but will well repay perusal.

Verse 3.—Riphath רִיפַת (R I Phe Th) in 1 Chronicles, c. i. v. 6, is called Diphath, דִּיפַת (D I Ph e Th) but the translators, to avoid unpleasantness, have written Riphath in both cases. Some of the editions of the Bible have in the margin of Chronicles "or Diphath, as it is in some copies," v. iv. Dodanim דֹּדָנִים (De De N I M) in the margin of Genesis is written "or as some copies read it Rodanim." In verse vii. of 1 Chronicles, chap. i., the word is רֹדָנִים (R U De N I M) so that here two letters are different in the Hebrew text ; yet the translators have in Chronicles written it Dodanim, to make it agree with Genesis, though they have the less reason for this, because if they followed the sound given to the letter in the word Iavan in verse vii. of Chronicles, they ought to have written Ravadanim. This criticism of mere mistakes of letters would be without value were it not even yet contended by many of the clergy, that the Bible is God's inspired word free from error, and to confute this, it is necessary to expose the many trivial as well as

grave blunders which abound as well in the Hebrew text as in the translation. It was often pretended that the text was guarded against the possibility of error by the precautions of the Masorites—this is simply untrue. They indeed counted the verses in the Bible, but their counting neither agrees with the Talmud nor with the authorised version. Before the time of the Masora, the text had been corrupted. The cabalists and others, to support their theories, had removed and misplaced consonants, and mangled words in the most capricious manner.* Since their era new errors have increased the confusion.

Spinoza, speaking of the Hebrew text, says—"The books of the Old Testament have by no means been so very carefully preserved by those into whose hands they fell successively, but that blemishes have crept into them," "that errors, blemishes, and mistakes have crept into Scripture, no one possessed of sound judgment can, in my opinion, deny."†

Verse 5.—"By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." What is meant by "isles of the Gentiles?" Kalisch translates it "isles of the nations." Bellamy, "countries of the Gentiles." The word translated *Gentiles* is, in the Hebrew, almost identical with the word at the end of the same verse translated *nations*. In Genesis c. xiv., v. 1, and Joshua, c. xii., v. 23, precisely the same word is translated *nations*.

Verses 8 and 9.—"And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord." Bellamy translates these verses—"Now Cush begat Nimrod; he prophaned to be mighty in the earth. He was a mighty destroyer, in the presence of Jehovah; concerning which thing it shall be said: Like Nimrod the mighty destroyer in the presence of Jehovah." He adds,‡ "As to the population of the world at this period, we have no certain or probable account given; it cannot be supposed that the families and names

* De Wette, vol. i. sec. 91.

† Tractatus Theologico Politicus, chap. ix., sec 32 and 34.

‡ New Translation, p. 52.

introduced made up the population of all the countries and cities mentioned. The population at this time must have been great, or he could not have made the four great cities here spoken of, the principal cities of his kingdom, for this is the meaning; תְּהִי (Th E I) is not noticed in the common version (verse x.), which means *revived, caused to live, made famous*, as the principals of his kingdom, Babel, Erech, Accad, and Calneh." According to Kalisch excavations amongst the ruins of Babylon, give us Uruk, as reigning about B.C. 2230, or only 119 years after the deluge.* According to the Bible, there were only two generations between Noah and Nimrod, and yet the population is already so great that kings rule over great cities.

It is quite certain that the Hebrew does not, in verse xi., mean Asshur as a person, but as a place where Nineveh and the other cities were built. Kalisch renders verse xi., "out of that land he went forth to Asshur, and built Nineveh." Bellamy, "from this land he went forth to Assyria, and there built Nineveh." Our translators having undoubtedly translated the country into a man, it is a problem worthy solution on the part of the pious, whether the blunders such as this may be safely believed in by the ignorant, and rejected by the educated, without endangering their respective salvations.

Chapter x.—Volney† has a lengthy chapter in examination of this 10th c. of Genesis, in which he alludes to the name Javan in verse 2, which in the Hebrew is written יָוָן (I U N) or (I O N), and which Volney and others identify with the Ionians, a colony alleged to have been established in Asia about eighty years after the Trojan war—that is, about B.C. 1130, being three centuries after the Book of Genesis was written, if Moses was its author. Volney argues that the word Nimrod, which, he says, has no meaning in Hebrew, signifies "the Star of Ethiopia"—Ethiopia and Cush being the same. In effect, Volney seeks to identify Nimrod the mighty hunter with the constellation Orion.

Chap xi., vv. 1 and 2.—That all the inhabitants of the earth should speak one language would not have been ex-

* Genesis. 288.

† New Researches, cap. 18 and 19. See Colenso, Part 4, p. 244.

traordinary, if the sole inhabitants were only the descendants of Noah for about five generations ; but, in that case, this chapter, in order of time, should be prior to chap x., where verses 5, 20, and 31 speak of already existing diversities of language. Besides, the whole of the inhabitants of the world would hardly have been journeying from the East, after they had built the cities mentioned in verses 10, 11, and 12 of the previous chapter. Nor would a journey from Ararat to Shinar be exactly a journey from the east. It would be rather from north to south. These two verses of chap. xi. treat the whole human race then existing, as if but one tribe travelling from the east in search of some good camping ground which they find in Shinar. The marginal chronology of the orthodox version gives about 100 years between the deluge and the building of Babel ; if before the birth of Peleg's son, it must have been less than 130 years. The marginal note to the Breeches Bible fixes it—" In the yeere an hundreth and thirtie after the flood," and, taking even a most extraordinarily rapid multiplication of the human race in an age where the first child was not born until the father had attained thirty, this would leave a very scant number of builders for so vast a structure as Babel. It is extraordinary that Noah, who is spoken of as a perfect man in Genesis, and whose faith is recorded in Hebrews, should not have made some remonstrance as to this Babel building. The text does not refer to him as concerned in the matter, yet, if the Bible be true, Noah must have been present at the time. Prieaulx notices this, well remarking that Noah, as head and chief of the great human family, should have ruled it, controlling or influencing its counsels and directing its actions. The preceding chapter speaks of four cities, including Babel, erected in the land of Shinar, and of three other cities, including Nineveh, built in Assyria, yet here Babel itself is left unfinished ; and if the story be true, the other cities could not have been founded at that time.

Verse 9.—" The derivation," says Colenso,* " of the name בבל (BeBeL) from the Hebrew בבל (BeLeL) *confound*, which seems to be the connecting point between the story and the tower of Babel, is altogether incorrect, the word being compounded either of ' Bel,' so as to mean House of Bel,

Court of Bel, Gate of Bel, or, perhaps, as some suppose, of EL or IL, in which case Babel means Gate of God." If the above be true, and Colenso quotes in confirmation Delitzsch and Professor Rawlinson, then the accuracy of the text is very strongly impeached. If Babel originally meant, and indeed still means, a place of the God Bel, then there is a misstatement in the words of the text, "Therefore is the name of it called Babel, because the Lord did there confound all the language of the earth." Herodotus expressly calls the Tower of Babel the Temple of Bel.* Volney,† after quoting from Ktesias as to the building of the walls and gigantic works of Babylon under Semiramis, and noticing that a Babel had been erected long prior, says that the circumstance of 2,000,000 men forcibly levied throughout the whole of the vast dominions of Semiramis wearing different dresses, speaking probably more than eighty different dialects, may have given rise to a fable of confusion of tongues. Volney denies that the word Babel signifies in the Hebrew *confusion*; he renders it, Palace of Bel. The calculations of Volney would carry back the ancient Tower of Bel or Belus to a period long anterior to the Noachian deluge.

Verse 4.—Josephus says that it was Nimrod who said he would be revenged on God, if He should have a mind to drown the world again, for he would build a tower too high for the waters to be able to reach. The text asserts that the inhabitants of the world declared their intention to build a tower, whose top might reach to heaven. The writer of this part of the Bible, ignorant of astronomy, does not seem to consider this heaven-reaching tower impossible, for he says that the Lord *came down* to see the tower, and expressed his opinion that the builders would carry out their intention. The God of Genesis does not seem able to see from heaven to earth, or to know what is going on amongst human kind without a personal visit to the scene of action. He is neither omnipresent, nor omniscient. Bellamy, who does not believe that God did inspire all men with new languages in the same moment wherein he caused each indivi-

* Parkhurst's Lexicon, p. 65, and Gesenius, p. 100. See also Eichorn's Simonius, p. 204.

† New Researches, Part 3, cap. 3 to cap. 7.

dual to forget every word of his old tongue, declares the authorised translation to be incorrect. He says,* “If we were to entertain no higher sentiments concerning it, than that of building a tower whose top should reach unto heaven, to avoid the fate of a second deluge, and which, to put a stop to, required the interference of God in a way inconsistent with every idea we can form of his attributes; then there would be an end to all rational religion, and the Bible would be brought to a level with the tales of the Persian *Soph*. He who, by omniscience, knows all things, who, by his omnipotence and omnipresence is present to execute his will, had no necessity to come down from heaven to confound their language.” The phrase, “Let us go down,” is a puzzling one for those believing in the unity of Deity.

Verse 12.—“And Arphaxad lived five and thirty years, and begat Salah.” But, according to Luke, chap iii., vv. 35 and 36, it was Cainan and not Arphaxad who was the father of Salah. Josephus† and the Book of Chronicles concur with Genesis in excluding Cainan. The Septuagint inserts his name. Which ought we to believe of our authorised version, the Old Testament or the New? Or shall we follow the Septuagint version? Is a belief in the existence of Cainan material? If yes, how is the contradiction to be reconciled?

Professor Rawlinson‡ prefers the Septuagint as deserving most respect, because he says it is the version most commonly quoted in the New Testament; and, undoubtedly, those who believe Jesus to have been the son of God, or identical with God, ought to consider Jesus and his disciples as able to decide which version best represented God’s revelation. But, in case the Septuagint is preferred to the Hebrew, then the believer must alter nearly the whole of his sacred chronology. Josephus disagrees in nearly every statement of the ages of the patriarchs. He makes Arphaxad 135 at Salah’s birth instead of 35 as in our version; he makes Salah 130 at Heber’s birth instead of 30; Heber 134 at the birth of Peleg instead of 34; Peleg 130 at the birth of Reu or Ragau instead of 30; and Reu or Ragau

* New Translation, p. 34.

† Antiquities, Book i., cap. 6.

‡ Aids to Faith, p. 252.

130 at the birth of Serug instead of 32; Serug 132 at the birth of Nahor instead of 30.

Verse 26—"And Terah lived 70 years and begat Abram." Verse 32—"And the days of Terah were 205 years, and Terah died in Haran." Chap. xii., v. 1—"Now the Lord had said unto Abram, Get thee out," &c.* Verse 4—"And Abram was 75 years old when he departed out of Haran." According to Acts, chap. vii., v. 4, this departure was after Terah's death, so that Abraham must have been 75 years old, at least 130 years after he was born. Kalisch suggests, following Usher and others, but contrary to the Bible, that Abraham journeyed to Canaan during the lifetime of Terah, and thus avoids the difficulty† "which the Samaritan text endeavours to remove by arbitrarily changing the number 205 into 145 . . . this is not the only falsification which the numbers of one chapter have suffered." Kalisch complains of other unwarrantable alterations made in the Samaritan text. What a glorious prospect for the man to be saved by faith. His Bible is a translation from the Hebrew, the translation incorrectly executed. Of the Bible there are ancient versions, Hebrew, Samaritan, and Septuagint—all of which have been more or less tampered with, and abound in inaccuracies and misstatements—yet it is by implicit faith in this Bible he is to have eternal salvation. Luke Burke,‡ after pointing out the inaccuracy as to the ages of Abraham and Terah, and the shorter term of 145 years assigned to the latter by the Samaritan version, says—"The discrepancy we have pointed out was perceived by the Samaritan doctors, and thus coolly rectified; sixty years being lopped from off the age of Terah. An easy and expeditious way of settling historical difficulties. But those who did not hesitate to shorten the life of Lamech by 100 years, that of Jared by 115, and that of Methusaleh by 249, could not feel much scruple in abridging that of Terah by nearly one-third. Surely it is but charity to suppose that

* This is a mistranslation. The text reads, "And Jeue said." The Douay translates it, "And the Lord said." The "Now the Lord had said" is a rendering which implies a direction that might have been given long since in Terah's lifetime, instead of following after Terah's death.

† Kalisch: Genesis, p. 324.

‡ Ethnological Journal, p. 362.

when these changes were made, the Book of Genesis was not considered the word of revelation. Such changes cannot be justly regarded in any other light than as disreputable forgeries." The editors of the Breeches Bible, discovering the gross contradiction as to Abraham's age, declare that he was not Terah's first born, but that he was born when Terah was 130 years of age. Usher has put forward the same hypothesis. Luke Burke* ably answers this orthodox invention, which is indeed only an endeavour, entirely unsupported by evidence, to escape from an otherwise unanswerable difficulty. Colenso says that the text may mean that the whole of Terah's three children were born before he was seventy.† Josephus distinctly says that Abraham begat Terah in his 70th year.

Verse 29.—Sarai.‡ This is written in the Hebrew text שרי (SheRI), and means "my princess," and it is rather puzzling why God should have in chap. xvii., v. 15, altered it to שרה (SheRE) "a princess"—a distinction almost meaningless taken with the context. Dr. Wall urges that the Hebrew text has here been corrupted, and that the word Sarai was originally written סרי (SeRI)—that is, ס (the letter Samek) instead of ש (the letter Shin), Sarai so written signifying emigrant or wanderer.

Verse 31—"Ur of the Chaldees." Where was Ur, and who were the Chaldees? If you are to treat them as identical with the Chaldeans of later date in the Bible, how can the existence of Chaldeans before Abram be reconciled with Isaiah, chap. xxiii., v. 13?—"Behold the land of the Chaldeans: this people was not till the Assyrian founded it for them that dwell in the wilderness." The Hebrew words rendered "Ur of the Chaldees" are, in fact, Aur of the Casdim כשדים (Ce Sh DIM) אור (A U R), the word Aur or Ur signifies "light" or "fire,"§ and Parkhurst says no doubt Ur had its name from the light or fire there worshipped. The word Ceshdim or Casdim is rendered Chaldees, and we are told that the Chaldeans were inhabitants of Babylon; but, on referring to the book of Daniel we find the astrologers or magi were called Chaldeans by the Baby-

* Ethnological Journal, p. 269. † Part 4, p. 283.

‡ Grounds for a Revision of the Hebrew, pp. 47 and 125 to 132.

§ Parkhurst's Lexicon, p. 38. Gesenius, p. 23 and p. 418.

Ionians themselves ; so that Ur of the Chaldees stands also for "light of the magi" or "fire of the magi." Priaulx says, "The Chaldees, according to Diodorus Siculus, were claimed by the Egyptians as their descendants ; and they are spoken of by him not as a race or nation, but as a family or tribe set apart for the worship of the Gods."*

The name Abram must not be passed by without comment. It is first written אַבְרָם (ABR^{AM}), Ab meaning father and Rem high, elevated, exalted. Volney† argues that Abraham never really existed, and seeks to identify the father of elevation with the planet Saturn. This, at any rate, is not more strange than the declaration in Galatians, c. iv., v. 25, that the story of Abraham, Hagar, and Sarah is an allegory, and that Hagar, the bondwife of Abraham, was a mountain. Abba Rama is not more unlike Brama than it is like Abraham. Some have sought to show that there is more than an accidental resemblance between the two names. Maurice‡ quotes Hyde and Postellus as alleging that Brahma and Abraham were the same. Sir William Drummond§ mentions that the Hebrew characters composing the word Abraham, the second name of the patriarch, אַבְרָהָם (ABREM), represent the exact number of bones in the human body.

Chap. xii., vv. 1, 2, 3, 7 ; chap. xiii., vv. 14 to 17 ; chap. xv., vv. 5, 14, 18 ; c. xvii., vv. 1 to 8 ; c. xviii., v. 18 ; c. xxii., vv. 17, 18 ; c. xxvi., v. 2 ; c. xxviii., v. 14. The above chapters and verses contain a solemn promise, a formal covenant, and, finally, an oath on the part of God to Abraham, repeated to Isaac, and renewed to Jacob, that the children of the former should be as numerous as the stars of heaven or as the dust of the earth, and that this prolific offspring should possess the land of Canaan for ever. They were to possess certain land from the river of Egypt (the Nile) to the Euphrates. Why Abraham and his race should have been selected for this promise in preference to all others is not very clear. No great deeds are recorded as having been performed by Abraham prior to the first pro-

* Questiones Mosaicæ, p. 258.

† New Researches, c. 14.

‡ Indian Antiquities, vol. ii., p. 322.

§ Letters to D'Oyly.

mise, nor, so far as the Bible tells us, did the descendants of Abraham justify the choice by their subsequent conduct. The original promise and the renewals are expressly stated to have been made because of Abraham's faith, and they are not stated to have been the reward of his morality. If Abraham's descendants are the Jews, the promise has hitherto been left unperformed. They have not held in perpetuity the promised land, nor have they yet become so numerous as to render a census impossible. If the promise applies to the Jews, history does not record a period when they held the whole of Canaan free from war, or hostile occupation, or aggression.

Verse 6.—“And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.” Kalisch makes “*plain of Moreh*” into “*oak of Moreh*.” Bellamy, to avoid the difficulty contained in the last sentence of the verse, follows our version to the word Moreh, and then reads “for *that Canaanite* was then over the land.” The Douay renders the verse—“Abram passed through the country into the place of Sichem, as far as the noble vale; now the Canaanite was at that time in the land.” It has been objected by Aben Ezra, followed by Spinoza,* that in the words—“And the Canaanite was then in the land,” the “then” “at that time” plainly excludes the time when the narrative was written; whereby it is clear that the phrase must have been penned after the death of Moses, and when the Canaanites had been driven out and no longer possessed the land. This argument goes to the effect either that Moses did not write the book, or that the phrase has been interpolated since his time. Bellamy's justification of the text, by altering the phraseology, is hardly defensible. Aben Ezra, who was afraid to say all he thought, observes—“There must be a mystery concealed in the matter, and he who divines what that is, had better keep silence.”† Precisely the same comment applies to verse 7 of chap. xiii.

Verse 11.—It is clear that, although the New Testament praises Abraham for his faith in God's promises, that the patriarch did not rely on God very much. He feared that

* Tractatus Theologico Politicus, c. 8.

† See also Colenso, Part ii., p. 210; De Wette: Books of Moses, §148.

he might be killed amongst the Egyptians, because of the beauty of his young wife, Sarah (she was not yet seventy years of age), and he, therefore, resorts to a falsehood to save himself. Commentators say that Abraham did not tell a lie in calling Sarai his sister, for that she was so. (See chap. xx., v. 12.) The only evidence for this is Abraham's statement in excuse of his misstatement. On the contrary, Josephus says expressly that Abraham married his niece, Sarah, as did Nahor his niece Milcah, both Sarah and Milcah being the daughters of Haran, who was the brother of Abraham and Nahor.* Bellamy and the Douay version agree in this ; Bellamy identifying Iscah with Sarah.† If Iscah and Sarah be the same, then certainly Sarah was not Abraham's sister. The whole story is open to objection on account of the repetitions, with slight variations, of the same remarkable events on three different occasions. Voltaire says—"The God of the Jews commanded Abraham to go towards Palestine, promising that in his seed all the nations of the earth should be blessed. It is for theologians to explain, by allegory and *mystical sense*, how all the nations of the earth were to be blessed in a seed from which they did not descend. A short time after these promises, Abraham's family was afflicted by famine, and went into Egypt for corn. It is singular that the Hebrews never went into Egypt but when pressed by hunger ; Jacob afterwards sent his children on the same errand.

"Abraham, who was then very old, went this way with his wife Sarah, aged sixty-five ; she was very handsome, and Abraham feared that the Egyptians, smitten by her charms, would kill him in order to enjoy her transcendent beauties ; he proposed to her that she should pass for his sister. Human nature must at that time have possessed a vigour which time and luxury have since very much weakened. That which Abraham had foreseen came to pass ; the Egyptian youth found his wife charming, notwithstanding her sixty-five years ; the king himself fell in love with her, and placed her in his house ; but the Lord plagued the king and his house with very great plagues. The text does not tell us how the king came to know that this dangerous beauty was

* Antiquities, Book I., chap. 6.

† New Translation, p. 59.

Abraham's wife ; but it seems that he did come to know it, and restored her.

" Sarah's beauty must have been unalterable ; for, twenty-five years afterwards, when she was ninety years old, pregnant, and travelling with her husband through the dominions of a King of Phœnicia, named Abimelech, Abraham, who had not yet corrected himself, made her a second time pass for his sister. The Phœnician King was as sensible to her attractions as the King of Egypt had been ; but God appeared to this Abimelech in a dream, and threatened him with death if he touched his new mistress. It must be confessed that Sarah's conduct was as extraordinary as the lasting nature of her charms."

The conduct of the patriarch, in receiving cattle and slaves as a compensation for the violence offered to his wife, cannot be said to redound to his credit. His putting his wife in danger to save himself, and his afterwards receiving a bribe to connive at his wife's dishonour, marks the founder of the Jewish race in a unenviable light. Abraham appears to have made no effort to rescue his beautiful wife from *one* king, although we find him strong enough and eager enough to rescue his brother Lot, when the latter was shortly after taken captive by *four* powerful monarchs.

Chap. xiii., v. 10.—" And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Colenso says*—" This is supposed to have been written for the instruction in the first instance of the Hebrews in the wilderness. But what could they have known of the nature of the country in the land of Canaan, ' as thou comest unto Zoar ? ' Or what could Moses himself have known of it ? " Colenso's criticism is open to the objection that, even in the time of Moses, the land of Egypt, on the road to Zoar, might have been known by repute without Moses or the Jews of his day being necessarily acquainted with Zoar itself.

Verse 18.—" Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built

* Part II., p. 217.

there an altar unto the Lord.”* Objections have been raised as to the possibility of the “plain of Mamre” being in the city of Hebron. Kalisch makes it—“Oak grove of Mamre.” Bishop Patrick and Kidder render it—“By the oak of Mamre.” Dr. Giles says—“It is evident that, though an oak may be in a city, a plain can only be in its neighbourhood.” That which our version makes “a plain,” the above-named learned and reverend Doctors make “an oak” or “oak grove;” and the Douay “a vale.”

Chap. xiii., v. 18; chap. xxiii., vv. 2 and 19; chap. xxxv., v. 27, &c. These verses, in which Hebron is named, cannot be from the pen of Moses, for there was no such place as Hebron in his day. Kirjath Arba was not called Hebron until given to Caleb, son of Jephunneh, long after the death of Moses (vide Joshua, chap. xiv., vv. 14 and 15.) Colenso says—“It is a mere evasion to say as some have done that the city had of old both names.”

Chap. xiv., v. 1.—Amraphel, King of Shinar, is identified (by Bellamy, who quotes Onkelos) as the King of Babylon, and Chedorlaomer as the King of Persia. It is a matter not free from cause of surprise that such powerful monarchs should be leagued together in war against the petty rulers of five inconsiderable towns. Josephus speaks of this simply as a war of the Assyrians against the five petty Sodomite Kings: Amraphel, Arioch, Chedorlaomer, and Tidal being commanders of the Assyrian forces and not a confederacy of independent monarchs. That Abraham, with a few hundred men, pursued and defeated the victorious confederates, recapturing the spoil they had taken, is some evidence in favour of Josephus's view. This victory of Abraham, whether it was over four independent and mighty kings, or over the Assyrian forces only, is, if true, a very wonderful one. It is quite clear that Chedorlaomer was a very powerful chieftain, having the inhabitants of the five cities of the Jordan district for his vassals. Amraphel is represented in the text as the king of the mighty empire of Babylon, Shinar being the country wherein Babylon was erected, doubtless not so grand as it afterwards became, but still one of the most powerful of the then monarchies of the

* Hebrew Records, p. 130; De Wette: Books of Moses, §148; Dr. Cooper; Geology and Pentateuch, p. 25.

world. These are assisted by two other kings; one of whom is described as the king of nations. The four allies make war upon certain kings, five in number; and, according to verse 10, they fight, and the kings of Sodom and Gomorrah fall in the vale of Siddim.

Abraham, hearing that Lot, his relative, was taken prisoner, took with him three Amorites, Mamre, Eschol, and Aner, and their followings, together with three hundred and eighteen men born in his own house, and, by night, pursued and smote the four allied kings, and recaptured his brother. As he went near to Damascus in pursuit, he must have travelled more than one hundred miles, beside crossing some very mountainous country; this, of course, enhances the character of the victory. One of the fruits of this triumph seems to have been, that the King of Sodom, who is apparently killed in verse 10, comes to meet Abraham, alive and well, in verse 17.

Josephus says that Abraham fell on his opponents in the night, "and before they could arm themselves, he slew some as they were in their beds before they could suspect any harm; and others who were not yet gone to sleep, but were so drunk they could not fight, ran away."*

Chap. xiv., 14; Deuteronomy, xxxiv. 1.—The city of Lais, Laish, or Leshem, was not called Dan until long after the death of Moses, when the Danites possessed themselves of it and called it after Dan, their father (*vide* Joshua, xix. 47, and Judges, xviii., 29). Bishop Watson replying on this point to Thomas Paine, says first that the name Dan may be the alteration of some later hand. He proceeds,† "But if this solution does not please you, I desire it may be proved that the Dan mentioned in Genesis was the same town as the Dan mentioned in Judges. I desire further to have it proved, that the Dan mentioned in Genesis was the name of a town and not of a river. It is merely stated, Abraham pursued them, the enemies of Lot, to Dan. Now a river was full as likely as a town to stop pursuit. Jordan, we know, was composed of the two united streams of Jor and Dan." Dr. Colenso remarks, "That such reasoning, which

* Antiquities, Book I, c. 9.

† Watson's Apology, Letter 3, p. 205.

might be allowed to pass in the days of Bishop Watson, would not be accepted as of any value whatever in our own days. The rivers 'Jor' and 'Dan' are not mentioned in the Bible, and their existence is not, I believe, recognised in the geography of Palestine.* Bellamy observes that it is not likely that the river Jordan derived its name from the union of two smaller rivers called Jor and Dan, because the river Jordan has only one springhead, rising near the foot of Mount Lebanon.†

Verse 18.—Melchizedek; who was he? Before answering this question, read Psalm cx., 4, Hebrews, v., 6, 10, and 11, chap. vii., and chap. viii., 1. In the verse we are examining, he is described as מלכיצדק (MeLeKITzeDeQ) — מלך (MeLeK) שלם (SheLeM). Melek generally means king, but it is also used for the sun or solar fire. Tzedek means justice. Shelem sometimes means peace, sometimes "to complete," "to finish," "to perfect."‡

What does this mean? Melekizedek or Melchizedek; first by interpretation King of Righteousness, and after that the King of Salem, which is, the King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life—*vide* Hebrews, chap. vii. v. 3.

This description will not apply to any man who ever lived on the face of the earth; nearly everybody claims to have had a father and a grandfather: everybody has had a mother. Everybody was one hour old before he grew older; and after existing some few score years, more or less, every man has, sooner or later, died. So Melchizedek could not have been a man. In Malachi, chap. iv., v. 2, we find שמש צדק (SheMeShTzeDeQ); this is translated *Sun* of Righteousness, and it is only to the mythologic representation of the sun that the description of Melchizedek will apply. The ancients looked upon the sun as the everlasting source of all existence, and personified it in various names; Melchizedek, king of the Zodiac, appears to be one of the Bible personifi-

* Colenso, Part IV., preface, p. 12, and Part II., p. 201; but see Kalisch: Genesis, p. 358.

† New Translation, p. 65.

‡ Parkhurst's Lexicon, pp. 401, 610, 742.

cations. But supposing Melchizedek to be not a real person, what becomes of the story of Abraham giving him tithes of his spoils? If this story be not fact, how much is allegory?

Is any portion of the history of Abraham a fact? In chap. xvi., we find part of the history of Hagar and Sarai; while, in Galatians, chap. iv., vv. 24 and 25, we are told that the whole history is an allegory, and that Hagar represents Mount Sinai in Arabia, and Sarai the City of Jerusalem, which is "above."

Melchizedek is called priest of the most high God, the words translated "most high God" are אל עדין (AL OLIUN). It is not by any means certain that Melchizedek's God was the same as Abraham's. The Phœnicians called one of their Gods by this very name. Al Oliun might as reasonably be translated "the high heavens" as "the most high God." The word Al אל is actually translated heaven in the Septuagint—Isaiah, c. xiv., v. 13. The Phœnicians called the sun Hel.*

Genesis, xv. 2.—Our version says, "The steward of my house is this Eliezer of Damascus." The Douay says, "The son of the steward of my house is this Damascus Eliezer." Bellamy reads, "The steward is the son of my house, this Eliezer of Damascus." Which of these three statements did God intend to reveal to humankind? Can we prefer our translators' version to the others, and why? Our authorised text is most certainly wrong in this verse, for it omits the Hebrew word translated "son" in the other versions. Abraham, when speaking of one born in his house as his heir, seems to have quite forgotten his brother Lot, who would have been his natural heir.

Verse 8.—"And he said, Lord God whereby shall I know that I shall inherit it?" Abraham's faith, which is so highly praised in the New Testament, does not seem to have been very potent. This is at least the fourth time God has communicated with Abraham, who knowing that he is addressing God, yet requires something to corroborate God's statement, which he must have therefore doubted though coming from God direct.

Verse 11.—Instead of "Abraham drove them away," as in

* Parkhurst's Lexicon, pp. 15 and 528.

our version, the Septuagint reads, "Abraham sat down by them." Bellamy goes further. He not only says that Abraham did not drive the fowls away, but denies that he sat down by them. In fact, he repudiates the fowls altogether; for while our version reads, verse 11, "And when the fowls came down upon the carcases, Abraham drove them away," Bellamy has, "Then descended the covering upon the bodies, and with them he inspired Abraham." How satisfactory to the true believer to know that God's revelation can be so contradictorily translated. Whether or not the fowls were driven away by Abraham, all idea of infallible inspiration must, by such discrepancies, be driven from the mind of the reader.

Verse 15.—"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Taking the patriarchal ages as a guide and standard Abraham died young. Shem, Noah's son, Salah, Shem's grandson, and Eber, Salah's son, were actually alive when Abraham died, although Shem was born nearly 400 years before the birth of Abraham. God's promise to Abraham in this respect was certainly not kept. Compared with his long-lived ancestors, Abraham died at an early period.

Verse 13.—"And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." If this four hundred years refers to the Egyptian captivity, it is four hundred and thirty years according to Exodus, chap. xii., v. 40 and 41, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Also see Galatians, chap. iii., 17). But, according to the Bible chronology, it is only about two hundred years. It is impossible to give credit to one more than the other; for Genesis, Exodus, and Chronology, while they contradict one another, are not supported by any other evidence themselves. Josephus says, "They left Egypt in the month Xanthicus, on the 15th day of the lunar month, 430 years after our forefather Abraham came into Canaan, and 215 years after Jacob removed into Egypt."* This contradicts

* Antiquities, Book 2, chap. xv.

both Genesis and Exodus. Neither Abraham, Isaac, nor Jacob can be said to have been servant to or afflicted by the Egyptians.

Verse 17.—“And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.” This representation of a smoking furnace and a burning lamp, serves to remind one rather of an Arabian Night's tale than of a communication from an infinite Deity. Does the text mean that an infinite and immaterial God appeared finite and material as a smoking furnace and a burning lamp? Bellamy says, “This translation gives us no information; we can have no conception of the meaning or application of a smoking furnace and a burning lamp passing between the pieces.” Clouds, smoke, and fire are more than once connected in the Hebrew Records with the appearance of Deity. See Exodus, xix., 9, 16, 18; xx., 18; Deuteronomy, iv., 11 and 12, and numerous other passages. So in many of the eastern stories the angels and genii use fire and smoke to mark their coming and going.

Verses 18 to 21.—“In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kennizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” Ten nations are specified here; in Joshua, chap. iii., 10, seven only are mentioned—that is, the Kenites, Kennizzites, Kadmonites, and Rephaims are omitted; and the Hivites mentioned, in Deuteronomy, chap. xx., 17, and in Exodus, chap. iii., 17, and chap. xxiii., 23, we find only six, the Girgashites being omitted. The land from the Nile to the Euphrates has never yet been in the undisturbed possession of the Jews; portions of it have never been in their possession for a single moment, so that this promise has never been performed.

Chap. xvi.—“And the angel of the Lord found her.” This is the first time an angel is mentioned in the Bible. Angel in Hebrew and Greek signifies *envoy* or messenger. The reader will hardly be the wiser for being told that the Persians had their *peris*, the Hebrews their *melakim*, and the Greeks their *demonoi*.

But it is, perhaps, better worth knowing that one of the first of imperfectly civilized man's ideas has always been to place intermediate beings between the Divinity and himself; such were those demons, those genii, fairies, and gnomes, invented in the ages of antiquity by nearly all peoples. Man always made the Gods after his own image; princes were seen to communicate their orders by messengers; therefore, the Divinity has also his couriers. The Jews, the only people under the conduct of the Divinity himself, did not, at first, give names to the angels whom God vouchsafed to send them; they borrowed the names given them by the Chaldeans when the Jewish nation was captive in Babylon. Michael and Gabriel are named for the first time by Daniel, a slave among those people. The Jewish Tobit, who lived at Nineveh, knew the angel Raphael, who travelled with his son to assist him in recovering the money due to him from the Jew Gabaël.

In Leviticus and Deuteronomy, although witches, wizards, familiar spirits, and devils are spoken of, not the least mention is made of the existence of the angels, much less of the worship of them; neither did the Sadducees believe in the angels.

But, in the histories of the Jews, they are much spoken of. The angels were corporeal; they had wings at their backs, as the Gentiles feigned that Mercury had at his heels; sometimes they concealed their wings under their clothing. How could they be without bodies, since they all ate and drank?

The ancient Jewish tradition, according to Ben Maimon, admits ten degrees, ten orders of angels.

The Christian religion is founded on the fall of the angels. Those who revolted were precipitated into hell, and became devils. A devil, in the form of a serpent, tempted Eve, and damned mankind. Jesus came to redeem mankind, and to triumph over the devil, who tempts us still. Yet this fundamental tradition is to be found nowhere but in the apocryphal book of Enoch; and there it is in a form quite different from that of the received tradition.

It is not known precisely where the angels dwell—whether in the air, in the void, or in the planets.* It has not

* Philosophical Dictionary.

been God's pleasure that we should be informed of their abode.

The Bible itself gives us very imperfect and contradictory information as to the angels whom it mentions. Hagar speaks of this angel as though he were God (see v. 13), and throughout the Bible instances will be found where the same person is spoken of as the angel of God, and as God.

Verse 12.—Our version says Hagar's son shall be "a wild man," Kalisch says "a wild ass of a man," Bellamy "a fruitful man."

Verse 13.—"And she called the name of the Lord that spake unto her, Thou God seest me : for she said, Have I also here looked after him that seeth me?" In the Douay this is translated, "And she called the name of the Lord that spoke unto her, thou the God who hast seen me ; for she said, verily here have I seen the hinder parts of him that seeth me." The reader will perceive a strange difference in the two texts. If the Douay be the correct translation, where are the hinder parts of a God who is without parts ? (*Vide* Thirty-Ninth Article). Kalisch translates the last clause of the verse, "For she said, Do I even still see [live] after seeing [God]."

Chap. xvii.—"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, *I am* the Almighty God ; walk before me, and be thou perfect." As the Lord had previously appeared to, and communicated with Abraham, it is somewhat strange that God should find it necessary to tell the patriarch, "I am the Almighty God." Abraham was certainly no more perfect after this injunction than before. It was after this that he repeated his falsehood as to his wife, and it was after this that he was privy to the ill-treatment of Hagar.

Verses 10 and 14.—"This is my covenant, which ye shall keep, between me and you and thy seed after thee ; every man child among you shall be circumcised. And the uncircumcised man child, that soul shall be cut off from his people ; he hath broken my covenant." If these verses apply to the whole human family, then nearly the whole of the inhabitants of Europe will be cut off, while the Abyssinians, the Kafirs, some of the South Sea and other Islanders, will be saved by the mark of the covenant. The following will be

found in the "Philosophical Dictionary," under the head "Circumcision:"—"It appears," says Herodotus in his book *Euterpe*, "that the inhabitants of Colchis sprang from Egypt. I judge so from my own observations, rather than from hearsay; for I found that, at Colchis, the ancient Egyptians were more frequently recalled to my mind than the ancient customs of Colchis were, when I was in Egypt.

"These inhabitants of the shores of the Euxine sea stated themselves to be a colony founded by Sesostris. As for myself I should think this probable, not merely because they are dark and woolly-haired, but because the inhabitants of Colchis, Egypt, and Ethiopia, are the only people in the world who, from time immemorial, have practised circumcision; for the Phœnicians and the people of Palestine confess that they adopted the practice from the Egyptians. The Syrians, who at present inhabit the banks of Thermodon, acknowledge that it is, comparatively, but recently that they have conformed to it. It is principally from this usage that they are considered of Egyptian origin.

"With respect to Ethiopia and Egypt, as this ceremony is of great antiquity in both nations I cannot by any means ascertain which has derived it from the other. It is, however, probable that the Ethiopians received it from the Egyptians; while, on the contrary, the Phœnicians have abolished the practice of circumcising new-born children since the enlargement of their commerce with the Greeks.'

"From this passage of Herodotus, it is evident that many people had adopted circumcision; but no nation ever pretended to have received it from the Jews. To whom, then, can we attribute the origin of this custom? to a nation from whom five or six others acknowledge they took it, or to another nation, much less powerful, less commercial, less warlike, hid away in a corner of Arabia Petræa, and which never communicated any one of its usages to any other people?

"The Jews admit that they were, many ages since, received in Egypt out of charity. Is it not probable that the lesser people imitated a usage of the superior one, and that the Jews adopted some customs from their masters?

"Clement Alexandria relates that Pythagoras, when

travelling among the Egyptians, was obliged to be circumcised in order to be admitted to their mysteries. It was, therefore, absolutely necessary to be circumcised to be a priest in Egypt. Those priests existed when Joseph arrived in Egypt. The government was of great antiquity, and the ancient ceremonies of the country were observed with the most scrupulous exactness. (Joseph was married into the family of the Priest of the Sun before his relations had established any religious system.)

“The Jews acknowledge that they remained in Egypt two hundred and five years (the Bible says four hundred and thirty.) They say that, during that period, they did not become circumcised. It is clear, then, that for two hundred and five years the Egyptians did not receive circumcision from the Jews. Would they have adopted it from them after the Jews had stolen the vessels which they had lent them, and, according to their own account, fled with their plunder into the wilderness? Will a master adopt the principal symbol of the religion of a robbing and runaway slave? It is not in human nature.

“It is stated in the book of Joshua that the Jews were circumcised in the wilderness. ‘I have delivered you from what constituted your reproach among the Egyptians.’ But what could this reproach be to a people living between Phœnicians, Arabians, and Egyptians, but something which rendered them contemptible to these three nations?”

Kalisch says, “The question arises, what was the origin of this singular custom? It must evidently have a general cause, inherent either in the human mind or in the human frame, since it was in use amongst so many different nations possessing no mutual intercourse. Now a religious motive seems to be out of the question, for some of the nations alluded to are not only strangers to all religious ceremonies but destitute of all moral feelings.”* Kalisch argues for a physical reason, but in this case the whole story of the institution of the covenant of circumcision by God with Abraham is reduced to fable.

Versel7.—“Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is

* Genesis, p. 386.

an hundred years old? and shall Sarah, that is ninety years old, bear?" This is not only an illustration of Abraham's want of faith in God's promise, but it also shows either that he did not know, or did not believe, that Shem had a son when 130 years old, or that Noah had children when 500 years old, or that Jared when 162 years of age begat Enoch, or that Methusaleh was 187 at Lamech's birth. If Abraham did not believe this in Shem's lifetime, why should greater faith be expected from us so many centuries after?

Genesis, chap. xviii.—The attentive reader of this chapter cannot fail to observe the extraordinary confusion in the text, as to the three men and the Lord. It is difficult to discover whether the Lord was one of the three visiting Abraham, or all of the three, or separate from the three. Kalisch tries to argue that God who, according to the Bible, is invisible, appeared to Abraham, who at the same time saw three figures in human form; and Kalisch separates the three men from God, saying that the three, who were not simply mortals, sat down to food, while the spirit of God hovered among the assembly. If not mortals, it is difficult to imagine their eating and drinking Abraham's calf, milk, butter, and cakes, and in truth Kalisch has no authority in the text for his hypothesis. The Douay version in a note says, that of the three one "represented the Lord," the other two being the angels who went on to Sodom. This hypothesis does not contradict the text, but is certainly not explicitly vouched by it. Josephus* says that the three "declared that they were angels of God; and that one of them was sent to inform them about the child, and two for the overthrow of Sodom." Josephus certainly could not have learned this from the book of Genesis, as we have it. Bellamy says, "Many writers have thought that God appeared to Abraham in three distinct forms, and that these represented the three persons of the trinity; others that they were three angels, because after it is said 'the Lord appeared unto him;' it is also said in the next verse, that 'he lift up his eyes, and looked, and lo, three men stood by him.' Were this the case, that these persons were Jehovah, or that they were three angels, was there any necessity for Abraham, when he knew the quality of his guests, to show them the way by

* Antiquities, chap. 11, 52.

going with them as a guide? for we read (verse 16), 'Abraham went with them to bring them on the way.' Can it be supposed that heavenly beings, and even God himself, required a guide?"*

Verse 2.—"And he lift up his eyes, and looked, and lo, three men stood by him: and, when he saw them, he ran to meet them." Bellamy observes that if the three men stood by Abraham, he could have hardly run to meet them. In verse 3, after having seen three persons, Abraham goes on to speak to them as if they were but one, and in verse 4, without any break, he speaks as if to more than one. In verse 9, "*they*" speak to Abraham, and verse 10, without any break in the conversation, "*he*" speaks to Abraham. Who is meant by "*he*" the text does not explain, and if it were not that the speech is addressed to the patriarch, "*he*" would grammatically be Abraham himself.

Verses 11 to 15.—"Now Abraham and Sarah were old, and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh." Sarah in Hebrews, c. xi., vv. 11 and 12, is noticed for her faith in relation to this matter; but unless the writer of the epistle had a different copy of Genesis, Sarah's faith is surely of a doubtful character. There is more of mockery and laughter (at what she regarded as the idle promise and impossible boast on the part of the Lord), coupled with a fear of punishment for the avowal of disbelief, than there is of faith. One orthodox commentator says that "Sarah, who considered herself as past the age of child-bearing, either treated the promise with unbecoming levity, or was so delighted with the prospect of having a son, that she was thrown into an ecstasy, which discovered itself by a burst of laughter. *Let us hope, for her credit sake, that the latter*

* New Translation, p. 75.

was the case."* Abraham makes a difficulty, and Sarah laughs because at their advanced age God had promised a child; but they ought both to have known that some of their ancestors had had children at a much greater age, and the writer of the text, who speaks of them as very old people, must have been well aware that Abraham was a mere youth compared with the great majority of his ancestors. God himself, when Sarah laughed because of the absurdity of her having a child at that great age (instead of reminding her that Adam and Eve were 180 when Seth was born, that Seth was 105 when Enos was born, that Jared was 165 when Enoch was born, and Methusaleh 187 when he begat Lamech), speaks as though the promised event, though a wonderful one, would be achieved by special divine interposition, and God in nowise treats it as a natural event which, having occurred before, might not unreasonably be expected to occur again.

Verses 20 and 21.—“And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.” According to these verses God, the omnipresent, being away from Sodom and Gomorrah, had received a report of the evil doings of the people of those cities, and the Bible in effect declares that he, God, being omniscient, but not knowing whether the actual state of things had been correctly represented to him, had determined to go down to Sodom (from which city the omnipresent could never have been absent) personally to find out the truth. The chaffering and bargaining between God wavering and undetermined and Abraham persistently petitioning as to the salvation of Sodom, has in it something so contemptibly ridiculous that one is puzzled to conceive how any large number of the human family could believe the narrative inspired by the infinite God. Either God knew that there were not so many righteous persons as fifty, forty-five, forty, thirty, twenty, or ten in Sodom, in which case all his promises were deceptive, or God did not know, in which case he is not omniscient.

Verse 22.—This verse is one of those eighteen altered

* Jones : Biblical Cyclopædia, vol. 1.

according to the decrees of the Scribes. Originally it was יהוה עורני עמר לפני אברהם—"And Jehovah still stood before Abraham;" but Tikun Sopherim (the decrees of the Scribes) have substituted our present reading: ואברהם עורני עמר לפני יהוה—"And Abraham still stood before Jehovah;" because it appeared offensive to say that the Deity stood before Abraham.*

Verse 33.—"And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place." Bellamy says, "This is a very undignified and awkward expression when applied to God. The Lord, who is always everywhere, went one way, and Abraham went another. This style of writing (which makes God, who is alleged to be infinite and immaterial, finite, and subject to material conditions; subject to order of time and space, having a material body, and eating material food) ought to be enough without further comment to destroy the present faith and to prevent further belief in the infallible inspiration of these Hebrew legends."

Chap. xix.—"And there came two angels to Sodom." This would leave it doubtful whether or not these were the same as the angels of the former chapter. But Kalisch translates it—"And two of the angels came to Sodom," and the Douay says—"And the two angels came to Sodom." The angels then were so much like men that they ate, drank, washed their feet, rested under a tree, walked, talked, and were clearly bodily visible to Abraham, to Lot, and to the people of Sodom. Dr. John Pye Smith says that the angel who remained with Abraham in chap. xviii., has all the predicates of Deity, and he identifies as the same the one introduced in c. xix., vv. 17 to 25; and by drawing attention to the remarkable repetition of the word Jeue (Jehovah) in verse 24, Dr. Pye Smith revives the point as to the one God Jeue on earth, calling down brimstone and fire from another God Jeue in heaven.† Priaulx‡ says—"Unless this be some Hebrew idiom, one would suppose the Lord raining, and the Lord in heaven were different persons." According to verses 8 and 30, Lot appears to have had two daughters

* Jacob Ben Chajim's Introduction, p. 28.

† Christian Theology, 249.

‡ Questiones Mosaicæ, 398.

only, and these unmarried, and yet verse 14 speaks of the "sons-in-law which married his daughters." Some translators allege that it should read "who were about to marry his daughters."

Verse 26.—"But his wife looked back from behind him, and she became a pillar of salt." Josephus says that this pillar of salt was standing in his day, and adds—"For I have seen it."* Professor Whiston, in a note to the translation, states that the existence of the pillar of salt is also attested by Clement of Rome and by Irenæus. Bellamy denies that there is any ground for believing in the conversion of Lot's wife, observing†—"Had she been turned into salt, it would have required a perpetual miracle to have preserved this monument: for salt, whether alkaline, neutral, or acid is soluble by water, and, therefore, it could not have remained long in the form of a pillar, to convince posterity, as many weak people have supposed, that she was punished for her disobedience. Commentators of this description have done more injury to the religion of the Bible than all the Atheists and Deists in the world, though they have interlarded their comments on this subject with the monkish interpolation of Josephus, who is made to say that the pillar of salt was in existence in his day. I say monkish interpolation for, at this early period, additions, alterations, and explanations were foisted into the translations to suit the craft and policy of designing men. Certainly, a moment's consideration will convince any man, that a pillar of any species of salt could not have continued visible nearly 2000 years from Abraham to the time of Josephus." And it might be added that, as neither ancient nor modern travellers, before or since that Jewish writer, have satisfactorily vouched its existence, it would require some strong evidence to identify Josephus's pillar of salt with Lot's unfortunate wife. I conclude this subject with an extract from orthodox sources‡—"Irenæus and Tertullian say it was standing about A.D., 200. Benjamin of Tudela, the Jewish traveller, avers that it was standing near one thousand years after, which would make its duration about

* Antiquities, chap. 11, sec. 4.

† New Translation, p. 83.

‡ Jones: Biblical Cyclopædia, vol. 2.

3000 years. Some modern travellers pretend to have seen it; but their relations savour so strongly of fable, and differ so widely, that we cannot credit them. It is certain that Maunder, Shaw, and other travellers of veracity do not pretend that there are now the least remains of this noted statue." There is in truth no evidence to identify the site of the asphalt waters of the Dead Sea with the place whereon stood the fire-destroyed city of Sodom.

It is impossible to imagine a story more fearfully horrible than that of this chapter, and it is hardly possible to conceive it to be a representation of facts. That the whole of the male inhabitants of a city should crowd round a house, as alleged in verses 4 and 5, is so monstrously unnatural that reason revolts against it. That this crowd, when smitten suddenly with utter blindness, should continue to endeavour to carry out their former design, is utterly incredible. The preservation of such a disgusting record for the edification of our children is worthy the system which supports this most moral book. Lot's lingering and reluctance to quit the city is inexplicable, and that God should pardon a little city, so that it might serve as Lot's shelter, because Lot objected to journey to the mountain, is also a most unreasonable statement. Either the inhabitants of Zoar were equally guilty with those of the other cities of the plain, in which case the same doom should, in justice, have fallen on them, or else the dwellers in Zoar were innocent, in which case it was not true, as pretended by the text, that God spared the little city on Lot's petition, in order that it might serve as his shelter. Priaulx says*—"As one of the objects of the tale is to illustrate by an example the wickedness of Sodom, I naturally conclude that the conduct it attributes to the Sodomians was not the effect of some sudden and unaccountable frenzy, but something habitual; and I cannot help asking how Lot could voluntarily fix his residence among, and afterwards contract family alliances with so lawless and so vicious a people? and how was it that, knowing their character, he did not warn away the strangers from the dangers of the loathsome city?" The concluding incidents of the nineteenth chapter are as infamously foul, and as utterly incredible as are the features

* *Questiones Mosaicæ*, 397.

displayed in the earlier verses. No moral lesson is even conveyed by the terrible destruction of all the cities of the plain, for it is impossible to forget that God (who deluged the earth to wash away the stains of its sin, saving only one righteous man and his family) might have prevented instead of punishing the crime: nor does the preservation of Lot and his daughters from the destroying fire in any way result in any improvement of their moral condition. They who saw the burning cities, seem utterly unaffected thereby. It is but just to remark that Bellamy makes a most ineffectual but praiseworthy attempt to purify this chapter by attributing its foulness to an improper translation of the Hebrew text. He says, after exposing many blunders in the text—"Some may ask how could the Jews be deceived as to their language? Would they not have detected these errors? I would observe that the Jews have no advantage above the Christians in acquiring a knowledge of the language; had they, surely before this day it would have been shown that all those palpable contradictions and inconsistencies which disgrace the translations, are not to be found in the original. But, indeed, the far greater part of the Jews in all nations, though they pronounce the Hebrew or read the Hebrew Bible, yet they know not the meaning; and are obliged to gain their knowledge of the original from the national translations." This very much accords with the opinion of Spinoza quoted in pages 4 and 5 of the present volume.

Chap. xx.—On pages 87 to 89, attention has already been called to the story of Abraham's second falsehood in reference to Sarah. The first account was extremely incredible; the repetition is monstrously absurd. Sarah ninety years of age, by her own admission is now an old woman, and yet the text represents her as so charming that Abimelech sends and takes her from her husband. Newman, in his "Phases of Faith," asks, "What was I to make of God's anger with Abimelech, whose sole offence was the having believed Abraham's lie? for which a miraculous barrenness was sent on all the females of Abimelech's tribe, and was bought off only by splendid presents to the favoured deceiver." According to verse 6, Abimelech was not free and responsible. God

knew Abimelech to be a good man, and withheld him from sinning, so that the punishment was for an offence not committed, unless the sending for Sarah was an offence, when the text shows that God permitted it, and God's prophet Abraham originated it by his voluntary falsehood; and why punish others for Abimelech's offence (if offence was really committed)? If God withheld Abimelech from committing sin, why is he not as merciful to every one? It would surely be more Godlike to prevent sin than to punish the sinner.

Verse 5.—“Said he not unto me, She is my sister? and she, even she herself said, He is my brother.” Dr. Kennicott,* quoting the Hebrew, says—“In these twelve (Hebrew) words, we find the pronoun of the third person five times; twice properly *he*, and three times originally *she*; but, in the printed editions, two of the feminine pronouns have been most absurdly changed into masculine. So that the preceding words, if closely, or rather if truly translated, contain the following expostulation of Abimelech on account of Sarah—‘Said *he* not unto me, *he* is my sister? and *she*, even *he* said, *he* is my brother.’ And is this the boasted integrity of Jewish transcribers?” It is evident by this verse that both Sarah and Abraham, with a knowledge of the consequences of Abraham's former similar falsehoods, must have both personally misrepresented their relationship to Abimelech.

Verse 16.—“And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she reproveth.” Bellamy makes the last four words—“Thus she was justified.” Kalisch renders them—“And thou wilt be recognised.” The Douay gives—“And remember thou wast taken.” Prieaulx† quotes Boothroyd as rendering the verse—“I have given thy brother 1000 pieces of silver to purchase veils for thee, and all that are with thee.” Michaelis: “I have placed with thy brother 1000 shekels of silver, with it buy thee a veil,

* Wall's Grounds for Revision, 222.

† Questiones, 412.

and wear it everywhere, so that every man may know thou art married." De Wette: "I have given thy brother 1000 shekels of silver, with it buy thee a veil, and wear it before all that are with thee, and before all other, so that thou mayest be distinguished." The Vulgate* reads—"Sarae autem dixit: Ecce! mille argenteos dedi fratri tuo, hoc erit tibi in velamen oculorum ad omnes, qui tecum sunt, et quocumque perrexeris; mementoque te deprehensam."

Verses 17 and 18.—As all the events recorded here took place after the Lord's promise to Abraham; chap. xvii., v. 21, and after the visit at Mamre, and after the destruction of Sodom, and yet before Sarah's state betokened her to be a wife, they must have occupied at most but a few weeks; how, then, did Abimelech or Abraham know that the Lord had afflicted Abimelech's wives with barrenness?

Chap. xxi., v. 9.—"And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking." The Douay says—"And when Sarah had seen the son of Hagar, the Egyptian, playing with Isaac, her son," and, in this, it follows and agrees with the Septuagint version. Which is also corroborated by the Vulgate—"Cumque vidisset Sara filium Agar Aegyptiæ ludentem cum Isaac filio suo." Which version is right? has the Hebrew been corrupted in order to afford some justification for Ishmael's expulsion? If yes, how much of the text has been similarly dealt with? It is hardly probable that the translators into the Greek or Latin have turned the "mocking" into harmless play. All orthodoxy would seek to substantiate Sarah's justification, not to lessen it.

Verse 12.—"And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice." Priaulx says†—"Michaelis thinks that this counsel of the Deity sounds somewhat harshly; but he afterwards consoles himself with the reflection that it is more in accord with our views of marriage than those which obtained in the time of Abraham. To my poor judgment,

* Hahnii Biblia Heb. cum Vulgata, 21.

† Questiones, 433.

however, it seems that every man, married or not, who in our day seduces a woman, by that very act engages himself in certain duties towards her: he is bound, for instance, to save her from the perils of starvation, prostitution, &c., and, though he may, I care not for what reasons, have withdrawn from her society, his duties he is ever bound earnestly to fulfil. To us, therefore, the conduct of Abraham is, to say the least of it, cruel and unjustifiable. And when we remember that both in her own eyes and in the eyes of those among whom she lived, Hagar was innocent of all crime: that she had shared Abraham's bed at Sarah's instigation and for Sarah's sake: then Abraham's conduct appears criminal indeed. Abraham has large possessions of sheep, oxen, servants, and camels, and yet he spares not a solitary beast of burden to sustain his wife and child, no servant to guide or help them, no tent to shelter them. Out of his great wealth, twice increased by large gifts resulting from most questionable conduct, the prophet of God gives his wife "bread and a bottle of water," and then sends her into the wilderness to die. Verse 15.—"She cast the child under one of the shrubs." The child Ishmael was between 13 and 16 years of age; did the writer forget this?

Verses 30 and 31.—In chap. xxvi., vv. 25, 32, and 33, we are told that it was not Abraham, but the servants of Isaac, who digged the well; and that it was not Abraham, but Isaac who called the name of the place Beersheba. Which is correct, or were there two Beershebas? In both cases Abimelech and Phichol are parties to the oath. Did they repeat with Isaac the covenant with Abraham, or are some of the incidents in Isaac's life but copied from that of Abraham? The thirty-third verse reads, "Therefore the name of the city is Beersheba unto this day." The Rev. Dr. Giles adds: "It is sufficient to remark that no city of Beersheba existed in the time of Moses; consequently the book in which it is found could not have been written by Moses or any of his contemporaries."

Chap. xxii.—"God did tempt Abraham." James, chap. 1, verse 13: "Let no man say when he is tempted, I am

• Kalisch: Genesis, 441; Hebrew Records, 135.

tempted of God ; for God cannot be tempted with evil, neither tempteth he any man." Bellamy, commenting on this chapter, says : " This is one of the most unaccountable things in sacred history as it stands in the vulgar versions." Ancient and modern objectors have said : " Is it possible to suppose that the Supreme Being, who knows what is in man, would require him to give a proof of his faith and obedience by murdering his only son, and this in direct opposition to his commands under that dispensation ?" Bellamy urges that the translation is entirely wrong. " But," he observes, " the intelligent reader will naturally ask the question : If the translation be wrong, why has this error been retained for so many ages ? The reason is obvious. The first Christian translation was made in Greek by Symmachus, and 200 years afterwards Jerome, who could not read Hebrew without the assistance of a Jew, with whose help he compared his translation with the original, was the first who attempted to give a translation from Hebrew into Latin ; or rather who revised the old Vulgate then in use, which was a mixture from the Greek, the present Vulgate being only a mixture ex-Hieronymi, *veteris Vulgatæ et Theodotionis editionibus*. To this the Council of Trent have affixed their seal of infallibility. And though it has so many marks of human infirmity, and scarce a page that does not betray the ignorance of the compiler, yet it is with them sacred and canonical, the authentic scripture. From this translation all the European translations have been made ; and thus all the errors we find in every page of the authorised version have had their origin from this contaminated fountain, the Latin Vulgate, which the Council of Trent, in order to cover their ignorance of Hebrew, have declared to be infallible."

Many competent critics are of opinion that the Hebrew text itself is as unreliable as the Latin Vulgate.

Francis William Newman* says : " A man who, in obedience to a voice in the air, kills his innocent wife or child, will be either called mad, or shut up for safety, or will be hanged as a desperate fanatic : do I dare to condemn this

modern judgment of him? No outward impressions on the eye or ear can be so valid an assurance to me of God's will as my inward judgment. How amazing, then, that a Paul or a James could look on Abraham's intention to slay his son as exhibiting a praiseworthy faith." Paul and James agree in extolling Abraham as the pattern of faith; James and the author of the epistle to the Hebrews specify the sacrifice of Isaac as a first-rate fruit of faith; yet, if the voice of morality is allowed to be heard, Abraham was (in heart and intention) not less guilty than those who sacrificed their children to Moloch.

Voltaire remarks: "It seems astonishing that God, after causing Isaac to be born of a centenary father and a woman of ninety-five, should afterwards have ordered that father to murder the son whom he had given him, contrary to every expectation. This strange order from God serves to show that, at the time when this history was written, the sacrifice of human victims was customary amongst the Jews, as it afterwards became in other nations, as witness the vow of Jephtha."

Verse 2.—In the Douay, Abraham is told to go "into the land of vision;" in this the Vulgate "*in terram visionis*" is followed; in our version "into the land of Moriah." The Septuagint version does not agree with either, but reads *eis ten gen ten upselen*—"to the high land." Symmachus agrees with the Vulgate. The version of Aquila differs from all the others.* "And Abraham said unto his young men, abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." If Abraham believed that he was really about to offer Isaac, then he was lying to his young men. If he believed that Isaac would return, then the whole story of God's command must be untrue.

Chap. xxii., v. 12.—If this verse be taken to mean that God knew Abraham to be godfearing because he did not withhold his son, then it would appear that until this test the All-wise was uncertain as to the patriarch's piety.

Verse 14.—"And Abraham called the name of that place

* Kalisch: Genesis, 446; Colenso, part 2, 246.

Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen." Aben Ezra observes that the title, "Mount of the Lord," was not given to Mount Moriah until after the building of the Temple.* This would be conclusive against Moses as the writer of this phrase. The LXX. translate the last sentence *en tō orei Kyrios ōphthē*—"In the mount the Lord was seen." The Douay reads, "In the mountain the Lord will see." Abraham calls the name of the place Jehovah-jireh, yet in Exodus c. vi. v. 3, we read, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." If the name of Jehovah was not known to Abraham, how came he to use it?† Jacob likewise uses the name Jehovah (see Genesis, chap. xxviii., 13 and 21, and chap. xxxii. 9); although if God's speech be correct, neither Abraham nor Jacob knew it. As it is evident that if Abraham and Jacob used the name Jehovah they must have been acquainted with it, one of three theories must be adopted—either that the account in Genesis is untrue, or that the all-wise God had forgotten that Abraham and Jacob were acquainted with the name, or that his words are misstated in Exodus. Either supposition is fatal to the Bible. The word anglicised as Jehovah is יהוה JEUE. The word itself is derived from the Hebrew verb "to be," and doubtless was intended to express existence past, present, and future.‡ Godfrey Higgins§ quotes Archbishop Usher in confirmation of this rendering of the word, which he says, in chap. v., sec. 37, "is so absurdly written Jehovah." "A Mr. Davis, who was employed by the bishop to procure MSS. for him in the East, learned from the Samaritans that their nation pronounced the word Jehueh in Hebrew יהוה J e u e. This must be *j* as *i* in pine, *e* as *a* in ale, *u* as in hume or in use." In

* Spinoza: Tractatus Theologico-Politicus, cap. 8.

† Colenso: Part ii., pp. 240, 250, and 259.

‡ See, however, the lexicon of Gesenius, p. 337; Parkhurst, p. 155; Bresslau, p. 230; Newman, p. 235; Eichhorn's Simonis, p. 681; Buxtorf, p. 177, pars. 91 to 96, this last giving valuable references to Rabbinical writings.

§ Cel's, p. 25, chap. i., sec. 21

the historic work of Diodorus Siculus (lib. 1., §94) the name of the God of the Jews is written *Iaw*, showing that the four-lettered name יהוה had been read as *Yahoh*. In a fragment of Philo Byblius, preserved in 'Præparatio Evangelica' of Eusebius (lib. i. cap. 9) the same name is transcribed *Iενω*, which accords with the reading of the original group, as *Yehuho*. Clement of Alexandria gave in his *Stromata* (lib. v. §6) as the transcript of the four-lettered mystic name *Iαου*, corresponding with the reading thereof *Yabuh*. His pupil Origen transcribed this name in two different ways—*Iaw*, corresponding with *Yehoah* (or *Joh*), and *Iwa* with *Yahoh*.* The name in question was transcribed by Macrobius (in his *Saturnalia*, lib. i. cap. 18) *Iaw*, by Jerome, *Jao*, in his book 'De Interpretatione Nominem,' and *Jaho* in the commencement of his commentary on the eighth Psalm, all of which agree with *Yahoh*. Epiphanius, in the tenth section of his treatise against the Gnostics, states *Iaw* 'as the name given by those heretics to the Ruler in the highest heaven;' and in the fifth section of his treatise against the Archontics includes *Iαβε* as one of the names of the true God [the *b* and *v* being exchangeable]—this makes *Yahveh*. This last transcript (*Iαβε*) Theodoret informs us accorded with the Samaritan pronunciation of the four-lettered name, while he transcribes the Jewish pronunciation *Aia*.† *Aia* is obviously the transcript not of יהוה but of the substantive verb היה (EJE) *Hayah*, of which this inflexion signifies 'he was,' or 'he has been.' Besides the above diverse pronunciations of יהוה another has been transmitted to us. In MS. copies of the Septuagint no longer extant, *pipi* is recorded to have been written instead of *Kyrios*, to represent the four-lettered name. The word *Adonai* is substituted in the Douay for *Jehovah*, which the Jews (says a foot note) never pronounce, but instead of it, whenever it occurs in the Bible, they read *Adonai*, and therefore they put the points which

* *Joh*, in the Coptic, means Moon. The name *Isis* is either derived from it, or it from the name *Isis*. (See Sharpe's *Egypt*, pp. 128 and 135.) See also as to *Jah*, the "Pentateuch Controversy," by Presbyter Anglicanus, pp. 118 and 119; and Taylor's "Diegesis," c. 22.

† Grounds for Revision, pp. 200, 213, etc.; Gesenius' *Lexicon*, 337.

belong to the name Adonai to the four letters Iod, He, Vau, He. Hence some moderns have framed the name Jehovah unknown to all the ancients, whether Jews or Christians, for the true pronunciation of the name, which is in the Hebrew text, by long disuse is now quite lost." Origen expressly says that the four-letter name was unutterable amongst the Jews. Gesenius at one time regarded the word יהוה as perhaps of the same origin as Jovis Jupiter, and transferred from the Egyptians to the Hebrews. Parkhurst* quotes Varro as identifying Jove, Jovis pater, and Jupiter with the four-lettered name. Cahen† speaks of יהוה as a tetragrammatic name, composed of הוה "it was," הוה "it is," יהוה "it will be," and he always translates IEUE as "l'Eternel."

The Rev. Mr. Etheridge says that the reverence with which the name Jehovah has been regarded for many centuries, and its consequent disuse as a spoken word, has been followed by the absolute loss of its true pronunciation. It was thought that the pronouncing the name was blasphemy.‡ "When the high priest pronounced it in the service of the day of Atonement, the people fell prostrate on the ground. After the time of the high priest Shimeon Hazadik, it ceased to be spoken. It was last heard in the temple from his mouth. Henceforward whoever should attempt to pronounce it was to have no part in the world to come. The consequence has been an utter oblivion of the orthoepy of the name, not only in its oral sound, but in its grammatical vocalisation. The four antique consonants remain, but the peculiar nature of the Hebrew language will greatly modify the signification."

Layard in deciphering the hieroglyphical inscriptions on one of the upright tablets at Nineveh, discovered amongst the names of thirteen great gods, one identical with Yao or Jupiter.§ Abbé Cambalot, quoting Lao Tse, a Chinese writer, gives the following curious passage—"Celui que vous regardez et que vous ne voyez pas, se nomme I; celui que vous écoutez, et que vous n'entendez pas, se nomme

* Lexicon, p. 156.

† Genese, p. 6.

‡ Targums on the Pentateuch, p. 8.

§ Second Expedition to Nineveh, p. 629.

HI; celui que votre main cherche, et qu'elle ne peut saisir, se nomme *Weï*: ce sont trois êtres que l'on ne peut comprendre, et qui confondus n'en font qu'un. Celui qui est au-dessus n'est pas plus brillant; celui qui est au-dessous n'est pas plus obscur: c'est une chaîne sans interruption, qui rentre dans le nom être, qu'on appelle *forme* sans *forme*, être indéfinissable. En allant au-devant, on ne lui voit point de principe; en le suivant, on ne voit rien au-delà." M. Abel Remusat thinks that "the *I*, *HI*, *Weï* is identical with the Jehovah of the Jews."*

The Pentateuch, says Von Bohlen, "can no better conceal, than the books which immediately succeed it, that Jehovah was at first merely the national Deity of the Israelites. Cain is afraid to dwell in a land where 'Jehovah is not;' the Deity goes down with his people into Egypt, and appears there to his chosen servants. He is constantly spoken of as 'the God of Abraham, Isaac, and Jacob,' or 'the God of the Hebrews.'"[†] Von Bohlen denies that the name Jehovah is Semitic in its origin; he does not affirm from whence the Jews derived the word, but apparently favours the theory of its Egyptian origin.

Chap. xxiii. v. 2.—A writer in the *Cornhill Magazine*[‡] says—"We may remark that the antipathy of the Jewish professors to women is oddly enough evinced in one of their glosses on the Book of Genesis. In this they contend that Abraham shed but few tears on the death of Sarah, inasmuch as she had grown old, and that, as a consequence, he was not altogether sorry to get rid of her. That his tears were scanty, they conclude from the fact that the letter *Caph*, which is used in describing his weeping, is a remarkably small letter, and, being a small letter, could only be used with propriety in the description of a small thing; and, accordingly, the thing described being the weeping, that weeping must have been small, as the letter certainly is." I do not know on what authority this is given. The letter *Caph* is relatively not a small letter, either in Biblical or Rabbinical Hebrew.

* Cambalot's *Elemens de Philosophie*, p. 20.

† Introduction to Genesis, vol. 1, p. 148: Hevwood's translation.

‡ No. 64, p. 486.

Chap. xxiii., v. 6.—“Hear us, my Lord: Thou art a mighty prince among us.” Kalisch, Bellamy, the Douay, the Vulgate, and the Septuagint agree in translating the words “a mighty prince” as “a prince of God.” The word rendered mighty in our version is אֱלֹהִים (ALEIM), which is generally translated God in our Bible. Why have the orthodox translators given a different rendering here?

Verse 9.—“Cave of Machpelah.” The Douay, the Vulgate, and the Septuagint translate this “the double cave.” That is, while our version makes Machpelah the proper name of a district, the other versions do not treat it as a proper name at all. In verse 17 this distinction quite alters the sense. Our version reads—“And the field of Ephron, which was in Machpelah;” the Douay and Vulgate, “And the field that before was Ephron’s, wherein was the double cave.” Was the field in Machpelah, or was Machpelah (*i.e.*, the double cave) in the field?

Verse 13.—“Saying, But if thou *wilt give it*, I pray thee, hear me.” The Jewish reading of this passage affords internal evidence of some corruption, by the impossibility there is of collecting from it any intelligible and consistent meaning; and accordingly all the various attempts to fill up the chasm have proved utterly ineffectual. Thus, for instance, the supplement which is introduced into the authorised English rendering of the sentence, and marked with italics, is quite at variance with the context. The Septuagint reads, following in this the sense of the Samaritan and Syriac: “Since thou art on my side, hear me.”* The Douay, following the Latin Vulgate, reads: “I beseech thee to hear me;” Bellamy: “But if thou wilt hear me;” Kalisch: “If thou only, oh, if thou would’st hear me.” The words “wilt give it” are not only not in the Hebrew, but are absurdly introduced by the translators of our version, and without any warrant in the spirit of the story.

Chap. xxiv., v. 3.—The conduct of Abraham as to cath-taking is disapproved in Matthew, chap. v., vv. 34 to 37, and James, chap. v., v. 12. In the Pentateuch and other books of the Old Testament swearing is common. God binds

* Grounds for Revision p. 447.

himself by an oath, and his prophets do likewise. It is not an edifying task for the true believer to estimate how often these scripture-recorded oaths have been broken.

Chap. xxiv., v. 14.—Bellamy says that “in this verse there are six words in the authorised version for which there is not any authority in the Hebrew—viz., “let the same be she that.” According to the Douay and the Latin Vulgate, Abraham’s servant talked to himself; how were the words made known to the writer of Genesis?

Verse 47.—“I put the earring upon her face.” Kalisch renders this, “I put the nose-ring in her nose.”

Verse 55.—Five words are put in for which there is no authority in the Hebrew—viz., “a few at the least.”

Chap. xxv., vv. 1 and 2.—“Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.” The account is repugnant to what went before. If Abraham, at the age of 100 years, laughed at the idea of his having a son, how does it happen that, when he was 137 years old, he marries again and begets six children? The great age of Abraham has long before been emphatically urged (xxiv., v. 1); about forty years previous to the period to which this portion seems to refer he had felt the debility of advancing years approaching (xvii., v. 17), and the birth of Isaac was considered a miracle beyond the natural order of events (xviii., v. 11), since Abraham was at that time as good as dead (Hebrews xi., v. 12); and yet after all this he has a large family.

Verse 3.—Kalisch says, “a great perplexity arises from the circumstance that it contains names elsewhere introduced in perfectly different connections. For Sheba and Dedan, here traced to Abraham and mentioned as the sons of Jokshan, are in the great catalogue of nations (x., 7) enumerated amongst the Cushites, and described as the sons of Raamah.” Asshurim seems to me more like the inhabitants of Asshur (see chap. x., v. 11, and page 80) than the name of an individual. The other two names, Letushim and Lemmim, seem plural nouns.

Verses 5 and 6.—If Abraham really gave “all that he had” unto Isaac, what kind of gifts did his other children get? The text intends, probably, that Isaac got the residue of Abraham’s property, not that he had the whole of it.

Verse 6.—The word פִּלְגֶשִׁים (PhILeGeShIM) “concubines,” should, according to Rabbi Solomon Ben Isaac, “be פִּלְגֶשֶׁם (PheLeGeSheM), without the י, to show that it was only one concubine—i.e., Hagar, who was identical with Keturah, according to the opinion of Berishith Rabba.”*

Verse 23.—Advocates for the rights of primogeniture ought to read this verse attentively. God seems to have a preference for younger sons: the dutiful Ishmael (who, though turned out into the desert to starve, forgot his wrongs, and attended to place his father’s body in the grave) was set aside for his younger brother Isaac. The truthful, manly, and forgiving elder born Esau is supplanted by the crafty, cowardly, and untruthful Jacob.

Chap. xxvi., vv. 7 to 11.—Of this adventure happening a third time in the history of father and son, and a second time in the same country, Professor Newman says, “Allowing that such a thing was barely not impossible, the improbability was so intense as to demand the strictest and most cogent proof; yet, when we asked who testified it, no proof appeared that it was Moses; or, supposing it to be he, what his sources of knowledge were.” Isaac’s falsehood in passing off his wife as his sister seems to have been directly rewarded by God. (See verse 12.)

Verse 8.—The word מִצְחָק (MeTzHQ), here translated “sporting,” is the same word which in c. xxi. v. 9 (see page 108) was rendered “mocking,” the translators hoping to manufacture some justification for Sarah’s hard heartedness. In 2 Samuel, c. ii. v. 14, “play” seems to take a wide meaning; but the Hebrew word in that case, although somewhat similar, is clearly not the same as in the two under notice.

Verse 34.—“And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.” In c. xxxvi. vv. 2

and 3, we read that "Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Bashemath, Ishmael's daughter, sister of Nebajoth." The only name agreeing is that of Bashemath, who is in one verse described as Ishmael's daughter, and in the other as the daughter of Elon the Hittite. In c. xxviii. v. 9 the third wife, the daughter of Ishmael, is called Mahalath. Is it important that Christians should have any belief as to the names of Esau's wives? If yes, how are they to believe one statement in preference to the other? If the names are declared to be unimportant, may not an objector fairly urge that many other names and a great deal of narrative are also immaterial? and if once you commence the process of rejecting any portion as unnecessary, where is the line to be drawn?

Gen., chap. xxvii., vv. 18 to 24.—"And he came unto his father, and said, My father. And he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands. So he blessed him. And he said, Art thou my very son Esau? And he said, I am." Psalm cxx., v. 2—"Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." Proverbs xii., v. 22—"Lying lips are abomination to the Lord: but they that deal truly are his delight." Proverbs vi., vv. 16 to 19—"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth

discord among brethren." Malachi i., v. 2—"Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau." Our Roman Catholic friends try to show that this was not a lie on Jacob's part, or if one a white lie. A note to the Douay Bible tells us "St. Augustine (L. contra mendacum, c. 10) treating at large upon this place, excuseth Jacob from a lie, because this whole passage was mysterious as relating to the preference which was afterwards to be given to the Gentiles before the carnal Jews, *which Jacob by prophetic light might understand!* So far it is certain that the birthright, both by divine election and by Esau's free cession, belonged to Jacob, so that if there were any lie in the case it could be no more than an officious and venal one." Were Abraham's lies also prophetic truths? Was Isaac's falsehood of the same character? The God who hates liars and abominates lying lips specially calls himself the God of Abraham, of Isaac, and of Jacob. It is sad to read the pitiable efforts made by various writers to free Jacob from blame. Bellamy says that Jacob did not lie, for that "when he said 'I am Esau,' he did not mean the person of Esau, but that he was in the place of Esau as to the succession of primogeniture."* What did Jacob mean when he answered that he had found the venison so quickly because the Lord God brought it to him, while he well knew that he had taken tame goats from the flock? It is idle to justify this, or the reply "I am" to the question "art thou my very son Esau?" The pious William Jones says, "We are struck with horror indeed at seeing one lie added to another, and the sacred name of God introduced as it were to sanctify the cheat."† Kalisch declares that Jacob debased himself in this scene by falsehood, craft, and shameless blasphemy. Most readers will be inclined to endorse the judgment of Kalisch. In fact a perusal of verse 12—"My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing"—shows that Jacob himself knew that he was trying to deceive his blind old father.

* New Translation, p. 111.

† Biblical Cyclopædia.

Verse 36.—“Is not he rightly named Jacob? for he hath supplanted me these two times.” Kalisch says Jacob, “if taken in its obvious etymological meaning, implies a deep ignominy; for the root from which it is derived signifies to deceive or defraud;” it is in this sense Esau uses the word. Our translators in this verse have followed the Vulgate, Septuagint, and Syriac, not the Hebrew, which is incoherent and evidently inaccurate. Literally translated the Hebrew is “Whether because *one* hath called his name Jacob, for he hath supplanted me this pair of turns.” Cahen translates it—“L’a-t-on appelé Jacob parcequ’il m’a déjà supplanté deux fois.” Wall says*—“How grievously the later sets of English translators were perplexed by the structure of the Hebrew passage here examined, is placed in a prominent light by the artifice to which they were induced to resort, in order to give their respective renderings of it, in seeming conformity with the profession made by them in the title pages of their versions, some faint appearance of being taken from the Hebrew. It is obviously for this purpose that they put the first clause of their several translations of this passage in an interrogative form. But a question, coupled with a negative, substantially amounts to a positive statement; and the query ‘is he not rightly named?’ is virtually equivalent to the assertion, ‘he is rightly named;’ so that the renderings employed by them certainly could not have been derived from the Hebrew text in its present state, but must have been surreptitiously borrowed from one of the ancient versions. The very negation introduced into these renderings estranges them from the Hebrew passage, wherein no warrant whatever is to be found for such an expression, any more than for the adverb “justly” or “rightly” here inserted in their translations.

Verse 39.—“Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.” Kalisch translates this—“Behold, without the fatness of the earth shall be thy dwelling, and without the dew of heaven from above.” He adds, that were the authorised version correct, the prediction would be untrue, since Idumea is no fertile,

* Grounds for Revision, p. 455.

but, on the contrary, a most dreary and unproductive land.* Cahen, whose translation agrees with our version, remarks, "Toutefois l' Idumée, séjour d'Esau, n'était pas une terre fertile."

Verse 40.—"And by thy sword shalt thou live, and shalt serve thy brother [there is no evidence that Esau ever did serve his brother]; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." The Douay translates this—"And the time shall come when thou shalt shake off, and loose his yoke from thy neck." Kalisch, who declares our version incorrect, renders it—"When thou truly desirest it, thou shalt break his yoke from thy neck." Cahen gives—"Toutefois quand tu auras (assez) souffert, tu secoueras son joug de dessus ton cou." The Samaritan version is just the opposite to Cahen's.† Other translators have given still different renderings of this passage.

Chapter xxviii., v. 11.—Even in a dream, the idea of a ladder reaching from earth to heaven to enable God and his angels to go up and down is rather ludicrous. The Douay says that Jacob "saw the ladder in his sleep." A dream, in the Bible, is intended to have a far stronger significance than we should attach to it; we are told that God often appeared to various persons in dreams. The writer of Genesis evidently conceived a ladder necessary to enable the angels of God to get up to heaven, in the same style in which you or I might ascend to the roof of a house.

"In India, many caves used as temples, contain a high ladder, with seven gates, in conformity with the number of planets, upon which the soul is believed gradually to ascend to the highest abode of bliss. In the mysteries of Mythra, a ladder is introduced with seven steps, on which the spirits were believed to ascend through the planets till they arrived in the eighth heaven, where the Deity is enthroned."‡

Verses 20 and 21.—"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and give me bread to eat, and raiment to put on, so

* Genesis, p. 515.

† Cahen's Genese, 85.

‡ Kalisch: Genesis, 522.

that I come again to my father's house in peace, then shall the Lord be my God." The fair inference from this conditional statement is, that if God does not keep, clothe, and feed Jacob, then he shall not be Jacob's God. Jacob was a shrewd fellow; he did not want to be religious for nothing. He would have cared little for the preacher, whose sermon should have taught, "Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed." Objectors to the text have rightly spoken of this chapter as recording Jacob's selfish bargain. Jacob's generous offer recorded in verse 22, to repay to God a tithe of all God might give to him, is in thorough harmony with the preceding verses.* Cahen adds—"The Scriptures do not say when Jacob performed this part of his vow."

C. xxix. v. 17 to 25.—The Douay says that Leah was bleary-eyed, Josephus that she had "no comely countenance," and he adds that Jacob was drunk after the wedding feast, which fact and being in the dark prevented him from discovering the change of brides.

C. xxx. v. 8.—"With great wrestlings have I wrestled with my sister." The Douay and Vulgate read—"God hath compared me with my sister." Kalisch gives—"Struggles of God have I struggled with my sister."

Verse 11.—"A troop cometh." The Douay translates this—"Happily;" Kalisch, "In felicity;" Vulgate, "Feliciter." Cahen says the phrase is difficult to translate.

Jacob's frauds upon Laban are in keeping with his previous character; but Jacob and Laban are better matched than Jacob and Esau. Laban is as willing to cheat as Jacob; the latter is only ultimately successful because he has God to aid him. Jacob expressly states to his wives that God had taken the cattle of Laban to give to him.

Chapter xxxi.—Jacob's stealing away unawares whilst Laban was away sheep shearing, forms a fitting termination to his connection with Laban. The "images" which Rachel stole are called "Teraphim" by Kalisch and Bellamy. The Douay, the Septuagint, and Vulgate call them "idols." The Hebrew is תְּרָפִים (TheRePhIM.) The Teraphim are

* Genese, p. 88.

sometimes identified with the Cherubim, see page 49. In Hosea, c. iii., v. 4, "Teraphim" are mentioned as advantages of which the sinning Israelites were to be temporarily deprived.* From the history of Micah in Judges chaps. xvii. and xviii., the Teraphim seem to have been regarded as Deities, who, although made of metal, delivered oracles in reply to priestly interrogations. They are also spoken of in the Bible as though they were heathen idols. Kalisch says†—"Almost numberless absurdities have been advanced with regard to the Teraphim; ancient Rabbis assert that their worship was connected with atrocious customs of murder, and, with ludicrous efforts to elicit divinations, that they were horoscopic or astrologic instruments; that they were automata to indicate the hours, or *that they were something like donkeys*." Parkhurst says—"There is little room to doubt that each Teraphim was a compound image with several heads, joined to one body like the Cherubim in form, but for more private purposes."‡ Newman calls them—"Household gods which were made in the form of a human person." Mr. Etheridge says—"The obscurity which hangs over the true meaning of this word (Teraphim), may be judged of by the multiplicity of the derivations assigned to it. 1. That, by a change of the first letter, it is equivalent to Seraphim, and may denote images of bright or burnished brass. 2. That it comes from *tseraph*, 'to melt,' whence *tsoreph*, 'goldsmith,' and signifies molten images. 3. It comes from *rapha* 'to heal,' and describes talismans used as charms for curing or averting diseases. 4. From *taraph*, 'to feed, nourish.' The Teraphim from this view were some kind of objects, the presence of which, in a house, was thought to ensure support and plenty. 5. Some Rabbins make it a term of contempt from *turaph*, 'shamefulness.' 6. Others with the same idea derive it from *raphaim*, 'weak things,' like the dead. 7. Another opinion assigns it to the Syriac *teraph*, 'to ask of, inquire,' in which re-

* Wait's Jewish Antiquities, p. 167.

† Genesis, 554.

‡ Lexicon p. 648; but see Eichhorn's Simonis, 1764; Buxtorf, 511; and Newman, 732.

spect the teraphim were domestic idols.”* The devout student of the Bible can be certain either that teraphim are good, or that they are bad; the evidence goes both ways, and, as to the meaning of the word, the less probably a true believer knows about meanings the better for his faith.

Verse 24: “Speak not to Jacob either good or bad.”—This would in fact be an injunction from God that Laban was to observe absolute silence. The Vulgate has “ne quidquam aspere loquaris contra Jacob,” in this following the Septuagint.

Verse 51.—“And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee.” In lieu of “which I have cast,” the Douay has, “which I have set up;” the Vulgate, “quem erexi;” Cahen, “que j’ai erigés.” This is in direct opposition, says Dr. Wall, to the rest of the narrative. “For we are expressly informed, in the 45th and 46th verses of this very chapter, that the pillar here mentioned was set up, not by Laban but by Jacob; and that the heap of stones was collected, not by Laban’s but by Jacob’s direction.”† The Septuagint altogether omits the phrase.

Verse 53.—The words “God of their father” are not in the Septuagint. Cahen translates it, “the Gods of their fathers.”

Chap. xxxii., v. 1.—“Angels of God.” Bellamy does not believe these were celestial beings. (See pages 95 to 97.) The Reverend A. M’Caul has a long article,‡ in which he admits that the mere word translated angel might as fairly be rendered man; but he argues that there are beings, “angels” entrusted with various missions on earth, and that one of these is in fact God himself. The courage of Jacob does not seem raised by the meeting with the angels; their presence does not appear to have given the Jewish patriarch the slightest confidence in God’s intention to protect him; Jacob’s fear of Esau is greater than his faith in God.

Verse 22: “His eleven sons.”—Cahen translates “ses

* Grounds for Revision, p. 458.

† Targums on Leviticus, p. 23.

‡ Rabbi Kinchi on Jeremiah, p. 9.

onze enfans;" the Hebrew is, **אָחֵר עֶשֶׂר יְלָדָיו** (AChēD OShēR ILēDIU), "his eleven children." Our translators have rendered sons because Jacob had then twelve children—viz., Joseph, Dinah, Zebulun, Issachar, Asher, Gad, Naphthali, Dan, Judah, Levi, Simeon, Reuben. The word "sons" is **בָּנִים**—BeNIM, an entirely different word.

Verse 28.—"And he said, Thy name shall be called no more Jacob, but Israel." Yet, notwithstanding this, the name of Jacob is afterwards used repeatedly in Genesis; and when talking to Moses God calls himself "the God of Jacob," not the God of Israel.

Verse 30.—"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." 1 John, chap. xl., v. 12: "No man hath seen God at any time;" and John, chap. i., v. 18; chap. v., v. 37; and chap. vi., v. 46. 1 Timothy, chap. vi., v. 16: "Who only hath immortality, dwelling in the light which no man can approach thereto; whom no man hath seen, nor can see." Exodus, chap. xxxiii., v. 20: "And he said, Thou canst not see my face; for there shall no man see me and live." This seems as express and clear a contradiction in words as it is possible to conceive.

Verses 31 and 32.—"And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh." "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank." This reference to a custom still existing among the Israelites seems decidedly to indicate a later date than that of Moses. No one has ventured to assert that the Mosaic law was observed by the Jews before it was instituted by Moses. Now the words of the passage before us seem to show that the Israelites had, for a very long time, abstained from eating the sinew which shrank. Moses being conscious that this custom was ordained by himself, could hardly have used such language, or have claimed such great antiquity as the words seem to indicate.*

The narrative in verses 24 to 30, coupled with Hosea,

c. xii., vv. 3 and 4, conveys the meaning that Jacob wrestled with God, who had assumed the form of a man, that the finite and created man was as strong and able at wrestling as the omnipotent and infinite creator. That God, to conquer Jacob unfairly, put his thigh out of joint, and that even then Jacob refused to let God go until he had given him his blessing. Bellamy entirely denies the correctness of our version, and disputes the whole story.

It is impossible to read of Jacob's coward fear of Esau, and his boldness against God, without some surprise. Jacob's attempts to bribe his brother to forgive him, Esau's rejection of the proffered gifts, and his magnanimous conduct to Jacob, form an instructive scene. Jacob free in his own heart from all generous emotions, could only imagine Esau's march with 400 men as one of vengeance, and his abject entreaties to God, "Deliver me, I pray thee, from the hands of my brother," will mark his despicably cowardly nature.

It is almost impossible to find a greater contrast than that presented by Jacob whom God loved, and Esau whom he hated. Esau, rough, manly, vigorous, brave, genuine, truthful, and generous—Jacob, mean, unprincipled, cunning, cowardly, and lying.

Chap. xxxiii., v. 14.—Jacob still adheres to his old craft, it is evidently not his intention to follow Esau to Seir. Caben says—"*Tout le monde convient que l'intention de Jacob n'était pas d'aller à Seir mais d'éloigner son frère.*"

Verse 18.—"Jacob came to Salem." Many Rabbis translate it that "Jacob arrived in peace," or arrived safely; or cured of his accident. Coverdale, Matthews, and others, deny the existence of Salem as a city.*

Chap xxxiv.—Upon this chapter Voltaire has the following severe observations:—"The son of a king is desirous to marry, to repair a wrong done to a Hebrew girl; the marriage is approved; Jacob, the father, and Dinah, the daughter, are loaded with presents: the King of Sichem deigns to receive the patriarchs within his city; he has the incredible politeness to undergo, with his son, his court, and his people, the rite of circumcision, thus condescending to

* See Bellamy's New Translation, 132; and contra Cahen: *Genese*, 110; and Kalisch, 575.

the superstition of a petty horde that could not call half a league of territory their own! And, in return for this astonishing hospitality and goodness, how do our holy patriarchs act? They wait for the day when the process of circumcision generally induces fever; when Simeon and Levi run through the whole city with poignards in their hands and massacre the king, the prince his son, and all the inhabitants. We are precluded from the horror appropriate to this infernal counterpart of the tragedy *St. Bartholomew*, only by a sense of its absolute impossibility. It is an abominable romance; but it is evidently a ridiculous romance. It is impossible that two men could have slaughtered in quiet the whole population of a city. The people might suffer, in a slight degree, from the operation which had preceded; but, notwithstanding this, they would have risen in self-defence against two diabolical miscreants; they would have instantly assembled, would have surrounded them, and destroyed them with the summary and complete vengeance merited by their atrocity." It is difficult from the incoherency of Bible chronology to arrive with accuracy at a knowledge of Dinah's age, but the chronological evidence, such as it is, would make her very juvenile at the time of this tragedy. Some opponents of the text have contended that Dinah was only three years old. Josephus tells the story very differently from Genesis; he not only omits the whole account of the circumcision of the Shechemites, but actually states that when the sons of Jacob were asked about the proposed marriage, "the greatest part said nothing not knowing what advice to give," but that it being the time of a festival when the Shechemites were employed in ease and feasting, Simeon and Levi fell upon the watch when they were asleep, and coming into the city slew all the males.*

Spinoza says—"In the 47th chap. of Genesis, it is recorded that Jacob, when first presented by Joseph his son to Pharaoh, was 130 years old, from which if 22 be taken, which he passed in sorrow on account of the loss of Joseph, and 17 for Joseph's age when he was sold by his brethren, and lastly seven when he served for Rachel, Jacob is found

* Antiquites: Book 1, chap. 21.

at a very advanced age—viz., 84, when he took Leah to wife; on the contrary, Dinah could have scarcely been seven when she was violated by Sechem; and Simeon and Levi, again scarcely 12 and 11 when they ravaged a city and put all the inhabitants thereof to the sword.”* Kalisch says,† “Some of the details of the narrative contained in this chapter are certainly of an extraordinary nature. True the caprice of Oriental princes has demanded and obtained stranger things from their subjects than that which Sechem required from the men of his town; it may further be granted that Simeon and Levi were, under the circumstances, alone able to kill the whole male population of a large city, and to carry away all the cattle and every other property (for the text does not countenance the supposition that they were supported by a large number of servants), but what did the victors do with the captive women and children?”

Chap. xxxv., v. 10.—This verse is a repetition of c. xxxii., v. 29, indeed it is a contradiction of it, for if the first change had been made by God, the second would have been unnecessary.

Verses 14 and 15.—These verses seem in the same way a repetition of chap. xxviii., vv. 18 and 19.

Verse 16.—“There was but a little way.” Cahen, on the contrary, says—“Il y avait encore une grande étendue de pays.”‡ The Douay and Vulgate make it, “He came in the spring time to the land.” It can hardly be satisfactory for the unlearned believer to discover passages so differently translated by learned men. He is either driven to doubt, or is compelled to have faith, *not* in God’s original revelation, but in the infallibility of some one out of several opposing translations.

Chap. xxxv., v. 19.—“And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.” 1 Samuel x., v. 2, says that Rachel’s sepulchre was at Zebzah. Colenso notices “Ephrath which is Beth-lehem,” as one of the signs of later date, the modern name being given as well as the ancient one.§

* Tractatus Theologico Politicus, cap. 9.

† Genesis, 583.

‡ See also Kalisch 589, who makes it “still a distance.”

§ Colenso, Part ii., 217.

Verse 21.—The whole of this verse is omitted in the Septuagint.

Verse 22, and chap. xlix., vv. 3 and 4., and 1 Chron. v., v. 1.—The family to whom God promised “the land,” seem to have been most immoral and vicious. Abraham’s conduct has been already noticed; the lives of Lot, his family, and neighbours, afford, too, much scope for animadversion; Isaac’s procedure was certainly not free from blame in the matter of Rebekah, but he appears a saint by comparison with the rascality of his son Jacob, whose wife, Rachel (worthy partner of such a husband) robs her own father—the cut-throat propensities of Simeon and Levi—and the licentiousness of Reuben.

End of verse 22 to verse 26.—Dr. Giles* speaks of the inaccuracy of the last verse as follows:—“‘These are the sons of Jacob, which were born to him in Padan-Aram.’ But it is well known that Benjamin was born some years after Jacob returned to Canaan. The text, therefore, is incorrect, and creates a serious difficulty, if we suppose that Moses, writing in the presence of God, could have been liable to such an error.” Kalisch thus sums up, *inter alia*, the difficulties of this chapter†—“The words, ‘and Jacob arrived at Luz, which is in the land of Canaan’ (verse 6), seem to imply that he was coming from a part beyond the territory of the Holy Land (see chap. xxxiii., v. 18), and yet he is supposed to have proceeded from Shechem [which is part of Canaan]. Jacob was commanded by God to stay or to live in Bethel (verse 1), but he left it after a very short time (verse 16). The name of Bethel was long in existence (verses 1 and 3, chap. xxviii., v. 19), and yet it seems now only to have been given to that place by Jacob (verse 15). The Patriarch’s name had been changed at Peniel (chap. xxxii., verse 29), but it would seem that he received the appellation of Israel now only at Bethel (verse 10).”

Chap. xxxvi.—“Now these are the generations of Esau, who is Edom.” In verse 9 the Hebrew says that Esau is the father of Edom; to avoid the contradiction our translators have written “father of the Edomites.”

* Hebrew Records, 190.

† Genesis, 591.

Verse 11.—צִפּוּ (TsePhU) is, in 1 Chron. i., v. 36, written צִפִּי (TsePhI), probably a copyist's blunder.

Verse 12.—“Timna was concubine to Eliphaz.” 1 Chron. i., v. 36, makes Timna the son of Eliphaz.

Verse 14 is a mere repetition of verse 5, and verse 18 again another repetition of the same statement.

Verse 20.—Who was Seir? In several places there is mount Seir mentioned, but we find no man so named.

Verse 22.—הִימָם (EIMeM) is, in 1 Chron. i., v. 39, written הוּמָם (EUMeM), just reversing the sort of blunder referred to in verse 11.

Verse 23.—עֲלוֹן (OLUN) is written, in 1 Chron. i., v. 40, עֲלִין (OLIN), a similar error in copying, but again reversed. שֶׁפּוּ (ShePhU) is written, in 1 Chron. i., v. 40, שֶׁפִּי (ShePhI).

Verse 26.—חֲמֹדֶן (HeMDeN) is, in 1 Chron. i., v. 41, written חֲמֹרֶן (HeMReN). In anglicising this word, the translators have turned the final N into M, writing it in Chronicles Amram.

Verse 27.—עֲקֵן (OQeN) is, in 1 Chron. i., v. 42, written יֵעֲקֵן (IOQeN). These inaccuracies, and some others occurring in this chapter, are of the same character as those pointed out in page 78, and while—being simply copyist's blunders, in substituting one letter for another, the letters being similar in form—they are of little importance to an ordinary reader, if the Bible be regarded as uninspired; they are most important to all mankind if the Bible be regarded in every particular as God's inspired word demanding our implicit faith, because these errors demonstrate not only that errors may occur in the sacred text, but that they have occurred.

Chap. xxxi., v. 31.—“And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.”* This verse has long been a stumbling block to the critics. Colenso says—“The phrase, ‘before there reigned any king over the children of Israel,’ is here used to imply that one king at least had reigned, or was reigning

* Dr. Giles's Hebrew Records, 140; De Wette, vol. ii., sec. 149; Spinoza, Tractatus, c. 8.

over 'the children of Israel,' that is, apparently, not over one of the separate kingdoms of Judah or Israel, but over the *united people*, at the time when it was written.' In other words, it could not have been written before the time of Samuel.*

Verse 39.—הָרָר (EDeR) is, in 1 Chron. i., v. 50, הָרָר (EDeD); and פְּעִי (POU) is, in Chronicles, פְּעִי (POI).

Verse 40.—עֲלִיָּה (OLUE) is, in 1 Chron. i., v. 51, written עֲלִיָּה (OLIE).

Verse 40.—Cahen regards these latter verses as an incorrect repetition of those commencing with verse 15. He remarks that the list of dukes succeeding, instead of preceding the Kings of Edom has much embarrassed the commentators.†

Chap. xxxvii., v. 1.—In the Douay, instead of "wherein his father was a stranger," it reads, "wherein his father sojourned." Cahen reads, "*où son père avait séjourné.*" The Vulgate, "*in qua pater suus peregrinatus.*" And in verse 2, instead of "seventeen," the Douay and Vulgate read "sixteen," and they state that Joseph "accused his brethren to his father of a most wicked crime."

The words, "These are the generations of Jacob," seem without sense or connection with the verses following.

Verses 25, 27, and 28.—"Here the merchants to whom Joseph is sold, are thrice called Ishmaelites, and once Midianites. Bishop Patrick explains the inconsistency in the following extraordinary manner:—

"*Ishmaelites.* They are called below Midianites. These people were near neighbours to each other, and were joined together in one company, or caravan, as it is now called. It is the custom, even to the present day, in the East, for merchants and others to travel through the deserts in large companies, for fear of robbers or wild beasts.'

"If the passage to which these comments are annexed, occurred in one of the famous Greek or Latin historians—Livy, Thucydides, or any other—such a note would not, for one instant, be taken as sound criticism, because none of

* Pentateuch, Part ii., p. 202.

† Genese, 124.

those able writers would be guilty of such an absurdity as applying two names, known to be distinct, to the same people, within the space of four lines. If some idle and weakly written tale contained the inconsistency, the mode of interpreting it, which Bishop Patrick applies to the passage before us, might be passed over, but even then more from its being of no importance than from its soundness or its propriety. But when we find this discrepancy in a work which professes to be inspired, it is highly desirable that such an inconsistency or discrepancy should be cleared up. Why have none of the commentators remarked on the singular circumstance of there being Ishmaelitish merchants at all, in the time when Joseph was sold into Egypt? Ishmael was Jacob's uncle, being brother to Isaac, Jacob's father. The family of Ishmael could not have increased to such an extent in the time of which the history treats. The mention of Ishmaelites, in the text before us, indicates that the writer lived many generations later, when Ishmaelitish merchants were well known. Still less likely is it that there were Midianitish merchants in those days; for Midian was also one of the sons of Abraham, and fifty-four years younger than Isaac (see chap. xxv., v. 2.) At all events, the variation in the name of this tribe of merchants renders it impossible that Moses could have written the narrative, unless we suppose that, when he had it in his power to describe the matter accurately and definitely, he rather chose to relate it in such a manner as to puzzle all future ages as to its exact meaning.*

Verse 35.—“All his daughters.” What daughters had he besides Dinah? In the Douay, the word “hell” is substituted for the word “grave.” The Hebrew is שְׁאֵלָה (SHALE). Jacob, it is urged, believed his son was devoured by wild beasts, and, therefore, could have hardly expected to find him in his grave; and by hell the Catholic fathers intend purgatory. I must refer my more precise readers to the various controversial works written by various shades of

* Hebrew Records, p. 145.

Catholic and Protestant divines, on the words "purgatory," "limbo," "hell," and "grave."*

Verse 36.—"Unto Potiphar, an officer of Pharaoh's, and captain of the guard." The word translated "officer" is סָרִיס—which the Douay, Vulgate, Septuagint, and Syriac, all render "eunuch."† Cahen makes Potiphar "*chef des executeurs*," as the correct rendering. Kalisch in his note agrees in this, giving "chief of the executioners." Septuagint makes him "head cook," *archimageiro*. The word anglicised as Pharaoh is a common appellation of the ancient rulers of Egypt, and signifies "the sun."

Chap. xxxviii.—It is indeed difficult to discover why such a chapter should, during the later centuries of advanced civilisation, be permitted to disgrace a book which is placed in the hands of our daughters for their instruction. Dom Calmet says, that on first perusal it strikes our minds as not of a nature for edification, but the hidden sense which is shut up in it is as elevated as that of the mere letter appears low to carnal eyes. I deny that there is in this chapter any such elevated meaning derivable by any sensible interpretation. The record is in the first place unambiguously filthy and barbarous, without any redeeming feature. The whole of the chapter enables us to believe that the early traditions of the house of David formed a fitting preface to the life of that pious monarch, while we are obliged to wonder for what wise purpose the infinite Deity traces the genealogy of his only begotten son Jesus to so polluted a source.

Chap. xxxix., v. 1.—This verse is a mere repetition of chap. xxxvii., v. 36. The narration in this chapter serves by way of contrast to heighten the effect of the story told in the preceding chapter. Bible histories, with few exceptions, continue to place women in a degraded light.

Verse 41.—"See he hath brought in an Hebrew unto us." Verse 17, "The Hebrew servant which thou hast brought to us." Chap. xli., v. 15, "For indeed I was stolen away

* See Fulke's defence against Martin, p. 128, and pp. 278 to 231; Parker, Society Edition, pp. 81 to 84.

† See Lexicons, Bresslau, Gesenius 595, contra Parkhurst, 504, Kalisch, Genesis, 617.

out of the land of the Hebrews." Chap. xli., v. 12, "And there was there with us a young man, an Hebrew." "In the above passages the word 'Hebrew' is used in a familiar way, as if it were a well-known appellation of a whole people, well known even in Egypt—nay, as if the land of Canaan could already be spoken of by Joseph as the 'land of the Hebrews,' so as to be readily understood by the Egyptians with whom he was speaking."* These are evidently expressions of a later age, for in Joseph's time there was yet no Hebrew people, and even in the time of Moses there was no "land of the Hebrews."

Chap. lxi., v. 14.—In consequence of the omission in the Hebrew of certain letters, this verse is capable of at least sixteen different readings.† Our version says, "that Joseph shaved himself, changed his own raiment, and came unto the king." The Douay says that "they shaved Joseph, and changed his apparel, and brought him unto the king." The Septuagint differs from both.

Verse 45.—"And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt." Our version says Pharaoh called Joseph Zaphnath-paaneah, and the margin renders this "a revealer of secrets." The Douay and Vulgate translate it "Saviour of the world." Cahen says it is probably an Egyptian name of which the sense is unknown. The Septuagint omits the words "and Joseph went out over all the land of Egypt."

Verse 56.—This famine was over the whole earth, so that the favoured family of Abraham were worse off than the Egyptians, to whom God gave seven years' notice to enable them to prepare against the coming trouble. The seven years of previous plenty seem to have been limited to Egypt.

Chap. xliii., v. 32.—How could it be considered an abomination for the Egyptians to eat with the Hebrews? The latter were only the descendants of Abraham, few in number,

* Colenso, Part ii, p. 206.

† See Wall's Grounds for Revision, p. 551.

and the Egyptians could not have known of their existence until they made acquaintance with Joseph; and by giving him the daughter of the high priest to wife, they had conferred great honour and favour on him—he was the first in the land, and the only Hebrew amongst them. The verse speaks as if of a custom well known. It is probable that the Egyptians did not eat with strangers. Herodotus says* that no Egyptian man or woman will kiss a Grecian on the mouth, or use the knife, spit, or caldron of a Greek.

Chap. xlv., v. 5.—The Douay commences this verse with the words, “the cup which you have stolen.”

Chap. xlv., v. 10.—“Goshen.” There is no such place or district known in Egypt—no profane writer mentions it.†

Verse 18.—If Pharaoh knew them to be Hebrews and shepherds, how is this reconcileable with c. xliii. v. 42, and c. xlvi. v. 34?

Chap. xlvi., vv. 8 to 15.—“All the souls of his sons and daughters were thirty and three.” The names recorded in these verses only number thirty-two. The Talmudical writers, to account for the one deficient, suggest that Iochebed, the mother of Moses, was born while Jacob's family were *en route* for Egypt.‡

Verse 9.—פלוּא, PheLUA, is in Numbers, c. xvi., v. 1, פּלֶת, PheLeTh. If this second name is not intended for the other, then Genesis incorrectly states Reuben's family.

Verse 10.—יִמּוּאֵל, IeMUAL; and in Exodus, c. vi., v. 15, but in Numbers, c. xxvi., v. 12, and 1 Chronicles, c. vi., v. 24, he is called נִמּוּאֵל, NeMUAL. יִנֵּן, IKIN, is in 1 Chronicles, c. iv., v. 24, called יִרִיב, IRIB. צֶהֱרִי, TseHeR, is in Numbers, c. xxvi., v. 13, and in 1 Chronicles, c. iv., v. 24, זֶרֶה, ZeReH.

Verse 10.—אֶדֶר, AED, is omitted altogether in Numbers, c. xxvi., v. 12, and from 1 Chronicles, c. iv., v. 24.

Verse 11.—גֶּרְשֹׁן, GeRShUN; in 1 Chronicles, c. vi., v. 16, § is גֶּרְשֶׁם, GeRSheM, two letters differing.

* Euterpe, sec. 41.

† See Kalisch, Genesis 679, and Cahen, Genese 159.

‡ Cahen's Genese, 163; and Kalisch, 689.

§ In the Hebrew this is in reality v. 1 of chap. v., the five preceding verses belonging to chap. vi.

Colenso says—" ' And the sons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah ; but Er and Onan died in the land of Canaan ; and the sons of Pharez were Hezron and Hamul.'—G. xlv. 12.

" It appears to me to be certain that the writer here means to say that Hezron and Hamul were *born in the land of Canaan*, and were among the seventy persons (including Jacob himself, and Joseph, and his two sons) who *came into Egypt* with Jacob.

" He repeats the words again and again :—' These are the names of the children of Israel, which *came into Egypt*,' v. 8. ' All the souls, that *came with Jacob into Egypt*, which came out of his loins, besides Jacob's sons' wives, were three score and six,' v. 26—which they would not be without Hezron and Hamul ; ' and the sons of Joseph, which were born him in Egypt, were two souls ; all the souls of the house of Jacob, which *came into Egypt*, were three score and ten.'—v. 27.

" So again we read—' These are the names of the children of Israel, which *came into Egypt* ; every man and his household *came with Jacob*. And all the souls that came out of the loins of Jacob, were seventy souls ; for Joseph was in Egypt already.'—E. i. 1. 5. ' Thy fathers *went down into Egypt* with threescore and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude.'—D. x. 22.

" I assume, then, that it is absolutely undeniable that the narrative of the Exodus distinctly involves the statement, that the sixty-six persons, ' out of the loins of Jacob,' mentioned in G. xlv., and no others, went down with him into Egypt.

" Now Judah was *forty-two* years old,* according to the

* " Joseph was thirty years old, when he ' stood before Pharaoh,' as governor of the land of Egypt, G. xli. 46 ; and from that time nine years elapsed (seven of plenty and two of famine) before Jacob came down to Egypt. At that time, therefore, Joseph was thirty-nine years old. But Judah was about three years older than Joseph ; for Judah was born in the *fourth* year of Jacob's double marriage, G. xxix. 35., and Joseph in the *seventh*, G. xxx. 24-26, c. xxxi. 41. Hence Judah was forty-two years old when Jacob went down to Egypt."

story when he went down with Jacob into Egypt. But if we turn to G. xxxviii., we shall find that, in the course of these forty-two years of Judah's life, the following events are recorded to have happened.

"(1) Judah grows up, marries a wife—'at that time,' v. 1, that is, after Joseph's being sold into Egypt, when he was seventeen years old.'—G. xxxvii. 2, and when Judah, consequently, was, at least, *twenty* years old, and has, separately, three sons by her.

"(2) The eldest of these three sons grows up, is married, and dies.

"The second grows to maturity (suppose in another year) marries his brother's widow, and dies.

"The third grows to maturity (suppose in another year still), but declines to take his brother's widow to wife.

"She then deceives Judah himself, conceives by him, and in due time bears him twins, Pharez and Zarah.

"(3) One of these twins also grows to maturity, and has two sons, Hezron and Hamul, born to him, before Jacob goes down into Egypt.

"The above being certainly incredible, we are obliged to conclude that one of the two accounts must be untrue. Yet the statement, that Hezron and Hamul were born in the land of Canaan, is vouched so positively by the many passages above quoted, which sum up the 'seventy souls,' that, to give up this point, is to give up an essential part of the whole story. But then this point cannot be maintained, however essential to the narrative, without supposing that the other series of events had taken place beforehand, which we have seen to be incredible."*

The Rev. Dr. Giles† observes on verses 8 to 26 :—

"An error is found also in the other catalogue of Jacob's children, who accompanied him into Egypt. The names occupy from verse 8 to 25 of Genesis, chap. xvi. In verse 26 it is said :—

"All the souls that came with Jacob into Egypt, which

* Colenso, Part I., chap ii., pp. 17-19. See also Spinoza, *Tractatus Theologico Politicus*, chap. ix., and Dr. McCaul; contra Colenso, pp. 3 to 15.

† Hebrew Records, p. 191.

came out of his loins, besides Jacob's sons' wives, all the souls were three score and six.

"This total is erroneous, for the names, added properly amount to sixty-seven; and a still greater difference is found between the Hebrew text and the Septuagint, in the twenty-seventh verse; the former makes 'all the souls of the house of Jacob' to be 'three score and ten,' whereas the latter states them to have been seventy-five.

"We might set aside the authority of the Septuagint as inferior to that of the Hebrew in such a matter, were it not that in St. Stephen's speech, in the Acts of the Apostles, chap. vii. v. 14, the number 27 is repeated; and an awkward dilemma is created, from which it is impossible to extricate ourselves, if these conflicting accounts, both written by inspiration, are to be considered as having come down to us in their original state. This may, with justice, be called in question; for Dean Shuckford, who supposes that the transcribers have added something in chap. xxxv., accuses them of having omitted something in chap. xlvi., of having added a verse in xlvi. 27, of the Septuagint, which is more full than the Hebrew, and, lastly, of having altered seventy into seventy-five, in chap. vii. of the Acts. It is difficult to imagine how a book, with which such liberties have been taken, can properly be regarded as an immaculate record. But the same mode of interpretation is entirely inapplicable to explain the remarkable fact, that, among those who accompanied Jacob into Egypt, are enumerated in chap. xlvi., v. 21, ten sons of Benjamin, and in v. 12, two grandsons of Judah, Hezron and Hamul. Jacob surely went into Egypt soon after the famine began; and Benjamin was then a lad, if we may trust the chroniclers, under twenty years of age. The grandsons of Judah, through his son Pharez, could not have been born until many years later; for Pharez, their father, was only two or three years old when the whole family first entered the land of their servitude."

Kalisch says*—"The text distinctly observes 'All the souls of the house of Jacob that came into Egypt were seventy,' verse 27. The same statement is as clearly re-

* Genesis, 686.

peated in other passages (Exodus i. 5., Deut. x., v. 22.) It is therefore scarcely possible to doubt that this was a historical tradition generally received amongst the Israelites. However the tenor of the present list certainly leads to the inference, that the total number of Hebrew settlers in Egypt was considerably larger than seventy. For first, Jacob had daughters (v. 7, and chap. xxxvii., v. 35). Secondly, his sons came with their wives (v. 26) none of whom is here counted. Third, his sons had likewise daughters (v. 7). but Serah only the daughter of Asher is introduced."

Verse 13.—פֹּרֶה, PhUE, is in 1 Chronicles, c. vii., v. 1, פּוֹרֵה, PhUAE; and יוֹב, IUB, is יִשׁוּב, ISHIB. In the first case one letter is added, and in the second two are substituted for one omitted.

Verse 16.—צִפְיוֹן, TsePhiUN, is in Numbers, c. xxvi., v. 15, צִפּוֹן, TsePhUN. The letter Yod is omitted. אֲחִיבֶן, ATsBeN, is in Numbers, c. xxvi., v. 16, אֲזִנִּי, AZNI, every letter being changed except the first. אֲרֻדִּי, ARUDI, is in Numbers, c. xxvi., v. 17, אֲרֻד, ARUD, omitting the final Yod.

Verse 17.—יִשׁוּרֶה, IShUE, is omitted in Numbers, c. xxvi., v. 44, but is inserted in 1 Chronicles, c. vii., v. 30. Heber and Malchiel, here put as the sons of Beriah, are by Josephus specially marked as the sons of Asher.*

Verse 20.—The Septuagint adds in this verse, for children of Ephraim and Manasseh, five names not given in our version—viz., Machir, Galaad, Soutalaám, Taám, and Edom.

Verse 21.—אֲחִי, AHI, is in Numbers, c. xxvi., v. 38, אֲחִירֶם, AHIReM. מִפִּים, MePhIM, is in Numbers, c. xxvi., v. 39, written שְׁפֹפֶם, ShePhUPheM. חִפִּים, HePhIM, is in Numbers, c. xxvi., v. 39, חֻפֶּם, HUPheM. These two latter names are in 1 Chronicles, c. vii., v. 12, put as children of Ir, while in Genesis and Numbers they are children of Benjamin.

Verse 21.—בֶּכֶר (BeKeR), נֶרָא (GeRA), and רֶאֶשׁ (RASH), are all omitted in Numbers, c. xxvi., v. 38. In 1 Chronicles, c. vii., v. 6 (Beker), Becher is inserted, but the other two are omitted, and an entirely new name (Jedaiel)

* Antiquities, c. vii., sec. 4.

is added. In 1 Chronicles, c. viii., vv. 1 and 2, the reader will find another list of the children of Benjamin which contradicts the whole of the other lists, only two of the names corresponding. Becher (BeKeR), who is in this verse put as a son of Benjamin, is in Numbers, c. xxvi., v. 35, reckoned as a son of Ephraim. Naaman and Ard, in this verse called sons of Benjamin, are in Numbers, c. xxvi., v. 40, and in 1 Chronicles, c. viii., v. 3, designated sons of Bela, but Chronicles substitutes אֲדֵר (ADeR) for אֲרֵד (AReD). "All the souls were 14." The Septuagint has "18."

Verse 23.—חֲשִׁים (HeShIM) is in Numbers, c. xxvi., v. 42, written שׁוּחִם (ShUHeM).

The reader will see from the above that not only do the lists severally given in this chapter, and in Numbers and Chronicles, differ from each other in spelling the various names to which attention has been drawn, but, as Kalisch observes, names introduced in Genesis are omitted in Numbers, and new names are introduced in Numbers not to be found in the Genesis list. The list in Chronicles deviates from and contradicts both. The list of names in the Septuagint contains many variations of names not above noticed.

"In verse 34 it is said, as a reason for the Israelites being placed in the land of Goshen, that 'every shepherd is an abomination to the Egyptians.' But it appears, from every other part of the history of Joseph and Pharaoh, that there was no such enmity between them. This is also the opinion of Dr. Shuckford, whose account of the matter is as follows:—

"There is, indeed, one passage in Genesis which seems to intimate that there was that religious hatred, which the Egyptians were afterwards charged with, paid to creatures even in the days of Joseph; for we are informed that he put his brethren upon telling Pharaoh their profession, in order to have them placed in the land of Goshen, for or because, 'every shepherd is an abomination to the Egyptians,' Genesis, xlvi., v. 34. I must freely acknowledge that I cannot satisfy myself about the meaning of this passage; I cannot see that shepherds were really, at this time, an abomination to the Egyptians; for Pharaoh himself had his shepherds, and, when he ordered Joseph to place his brethren

in the land of Goshen, he was so far from disapproving of their employment, that he ordered him, if he knew any men of activity amongst them, that he should make them rulers of his cattle; nay, the Egyptians were, at this time, shepherds themselves as well as the Israelites, for we are told, when their money failed, they brought their cattle of all sorts unto Joseph, to exchange them for corn, and, among the rest, their flocks of the same kind with those which the Israelites were to tell Pharaoh that it was their profession to take care of, as will appear to any one that will consult the Hebrew text in the places referred to. Either, therefore, we must take the expression that every shepherd was an abomination to the Egyptians to mean no more than that they thought meanly of the employment, that it was a lazy, idle, and inactive profession, as Pharaoh seemed to question whether there were any men of activity amongst them, when he heard what their trade was; or, if we take the words to signify a religious aversion to them, which does, indeed, seem to be the true meaning of the expression, from the use made of it in other parts of Scripture, then I do not see how it is reconcilable with Pharaoh's inclination to employ them himself, or with the Egyptians being many of them, at this time, of the same profession themselves, which the heathen writers agree with Moses in supposing them to be' [Diod. Sic., lib. i].

“ ‘ Though learned men have observed that there are several interpolations in the books of the Scriptures, which were not the words of the Sacred Writers, some persons, affecting to show their learning, when they read over the ancient MSS., would sometimes put a short remark in the margin, which they thought might give a reason for, or clear the meaning of, some expression in the text against which they placed it, or to which they adjoined it; and from hence it happened, now and then, that the transcribers from manuscripts so remarked upon did, through mistake, take a marginal note or remark into the text, imagining it to be a part of it. Whether Moses might not end his period in this place with the words, *that ye may dwell in the land of Goshen*; and whether what follows, *for every shepherd is an abomination to the Egyptians*, may not have been added

to the text in this way, is entirely submitted to the judgment of the learned.' [Connexion, Book 5, vol. i., p. 341.]

"The learned writer of this extract is more correct in his statement of the difficulty, than in its solution. It is a principle in criticism to consider a book as free from interpolation, until it is proved that interpolations have certainly been made. The charge of interpolation is brought against the books of the Old Testament for no other reason, than to reduce them into harmony with the preconceived opinion that they were written by the authors to whom they are commonly ascribed. In the present instance, there has been no interpolation. The compiler, relating the honours paid to the family of Jacob in Egypt, and endeavouring to harmonise them with the state of things in his own times, 1,000 years later, when the Egyptians, by their religious absurdities, had been made to entertain an enmity towards shepherds, has given us a description which, in this particular, is inconsistent with itself. In short, the Egyptians held shepherds in aversion in the fifth, but not in the fifteenth century before the Christian era."*

It is scarcely necessary to add to the above; but, if it were, it would be hard to reconcile there being an abomination with the eleventh verse of chap. xlvii., in which it is stated that Pharaoh gave these very people "the best of the land, in the land of Rameses."

Herodotus† says that goatherds were held by the Egyptians in high honour.

Chap. xlvii., v. 2.—"And he took some of his brethren, even five men." The Douay says: "Five men, also the last of his brethren." Bellamy‡ says: "Some writers, in endeavouring to give the meaning of the word מִקְצֵה (MeQTsE) rendered "some," have said—1st, he took "the first that came to hand;" 2nd, "the meanest looking;" 3rd, "the best made and finest looking;" 4th, "five of the oldest;" 5th, "some of the eldest and some of the

* Hebrew Records, p. 124.

† Euterpe, 46; Cahen, Genese, 165.

‡ Genesis, 163, and see Kalisch, 696.

youngest." Rashi translates it, "the least or weakest." Jarhi interprets it, "the youngest of his brothers."*

Verses 13 to 26.—"What purpose did the penetration and shrewdness of Joseph serve? What advantage did the Egyptian people derive from his predictions? and what greater misfortunes could have befallen them than those which really happened; since without Joseph's interference they would have themselves possessed sufficient corn from the years of plenty to subsist in the years of famine? In what light, therefore, have we to view his character? Does it not, at first glance, appear despotic, cruel, and heartless, anxious only for the aggrandisement of the royal power, but unfeeling for the miserable condition of the people? Is not his person stained by the execrable meanness of sacrificing the happiness of a nation to a subservient sycophancy for a tyrannical dynasty?"†

Verse 31.—"And Israel bowed himself upon the bed's head." The Douay, following the Vulgate, reads: "Israel adored God turning to the bed's head." The Septuagint makes the bed into a staff, and the epistle to the Hebrews, chap. xi., v. 21, says: "By faith, Jacob, when he was a dying, worshipped, leaning upon the top of his staff."‡ Spinoza says the error arises solely from the use of the Masoretic vowel points; the word מטה (MeTE) meaning either bed or staff, according to the points added to it.§ Cahen regards this difference as a proof that the Septuagint version is more ancient than the vowel points.||

Chap. xlviii., v. 22.—Jacob's life contains no account of his wars with the Amorites, but rather represents him as of a very unwarlike temperament. Instead of the words, "I have given thee one portion above thy brethren," the Septuagint has, "I will give thee choice Sikima." The words in John, c. iv., v. 5, seem to refer to this, but then it

* Cahen, Genese, 165.

† Kalisch, Genesis, p. 698; see also Presbyter Anglicanus on the Pentateuch, p. 102.

‡ See Kalisch, Genesis, p. 708, and Jennings's Jewish Antiquities, p. 360.

§ Tractatus Theologico Politicus, chap. vii.

|| Genese, p. 170.

would seem to identify the land with that bought of Hamor (see chap. xxxiii., v. 19.*)

“The story of Joseph would seem to have been compiled in the later times of the Jews, when there was a more minute division of property, and the whole nation was composed of the triple elements of shepherds, agriculturists, and traders. It attempts to give the traditionary notion of the patriarchal times, strangely mixed up with more modern ideas.

“Now, if this famine pressed so severely on the family of Jacob, who is represented to have been left in possession of the whole country of Canaan, how utterly inadequate were the means taken to remedy the evil—a wearisome journey of some hundred miles through the desert to procure a few sacks of corn, that would have been almost consumed in the transit. Not a hint is given of danger, though the journey was long and tedious, the way through the desert, and the time a period of famine. On the contrary, the fictitious element is carried out, as if they had been travelling from Dan to Beersheba, in the tranquil days of Solomon.

“And then too, when Joseph sends for his father, the Prince of Canaan, he sends clothes and money, and provisions, and conveyances for himself and family, as if he had been in the depth of poverty. But not a word about his subjects, the people of Canaan, or his numerous dependents—they are left behind to shift for themselves; it is his own family only that appear to enter Egypt with him! Either, then, this history of Joseph formed no part of the original book of Genesis, or the statements of the great wealth and consequence of Abraham, Isaac, Jacob, and Esau are mere fictions. It is impossible to reconcile the two statements, they so clearly contradict each other.

“But what were the merchants of Tyre and Sidon and other seaports doing during this famine? for unless they carried corn to the most distant regions, the inhabitants must have all perished, for the famine was in all lands. What then could have induced the sons of Jacob to wander

* See Cahen: Genese, p. 173.

all the way through the desert into Egypt, when supplies could have been procured at the distance of a few miles? But it is useless to take up time with these minor inconsistencies, when the account contains so much that is glaringly contradictory. It is stated 'that the famine was *over all the face of the earth*, and that *all countries* came to Egypt to buy corn;' allowing that there is any truth in the narrative, this must be a gross exaggeration—but quite in the style of hyperbolic Orientalism!

"Now, we would ask how could Egypt feed the whole earth, when it was itself famishing, and obliged to subsist for seven years on the surplus produce of seven years of abundance? It matters not whether, in the years of famine, the land was wholly unproductive, or yielded only one-half of its usual return. Under any limitation, the narrative asserts contradictions and impossibilities; no amount of abundance in Egypt could have remedied the evil of even a partial famine."*

Chap xlix., v. 3.—"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." Bellamy, in lieu of "beginning of my strength," reads, "beginning of my sorrow." Instead of "excellence of dignity and the excellence of power," the Septuagint represents Reuben as self-willed and arrogant.†

Verse 5.—"Simeon and Levi are brethren; instruments of cruelty are in their habitations." Kalisch has, "An instrument of cruelty is their burning rage." Cahen, "*les instruments de violence sont leur parente*." The Douay, "vessels of iniquity, waging war."

Verse 6.—"They digged down a wall." Kalisch has, "they hamstrung oxen." Cahen, "*ils ont coupé le jarret au taureau*."

Bellamy thus renders verse 6.—"Into their council thou shalt not come, O my soul; to their congregation, be thou not united, mine honour; for in their anger they slew men; and for their pleasure they extirpated the bull.‡ 'O my

* The Pentateuch Controversy, pp. 105, 106.

† Kalisch, Genesis, p. 732; Cahen, Genese, p. 174.

‡ New Translation, p. 173.

soul, come not thou into their secret.' This passage, as it stands in the common version, affords us no information; it is altogether inexplicable; it cannot possibly be applied to the secret of the slaughter of the Shechemites by Simeon and Levi. Some commentators have said that this clause should be translated thus: 'Into their council, Oh my soul, thou didst not come;' but as the verb **תבא** (TheBA) is not the second person preter of the verb, but the second person future, it cannot be so translated; and therefore does not refer to any secret concerning the slaying of the Shechemites.

"**בסדרם** (BeSeDeM) rendered secret, properly means council; Jer. vi. 11.—xxiii. 18, viz., 'Into their council thou shalt not come; O my soul.'

"**איש** (*Aish*) rendered man, is a general term; it means mankind, Job. xii. 10; the man, 1 Sam. xiii. 6; Jud. xx. 17.

"'And in their self-will they digged down a wall.' But the word **שור** (ShUR) never means a wall; its meaning is a bull, throughout the Scripture.

"Hence it is that the translators, not knowing how to apply the word *shor*, a bull, have concluded that this passage was applied by the sacred writer to the violence done by the sons of Jacob, and the manifest displeasure shown by him concerning the act they had committed. But this cannot be admitted, for the patriarch had shown his displeasure near fifty years before this period, when this total departure from the commands of God under that dispensation, gave birth to the slaughter of the Shechemites. I say a departure from the commands of God, from the positive precepts of that dispensation it was, which caused him to say, 'thou shalt not come into their council.' Besides, it cannot be admitted that Jacob, for near fifty years from the time of that transaction, never came into the assembly of his sons. But there evidently was no such meaning in the mind of the patriarch; he could not come into the secret assembly, or council, of that which had been transacted at so remote, or any past period; there was no necessity for his council or approbation.

"Neither would it be of any consequence to posterity to know that they slew a bull. Thus, though we have the true

translation of the word *shor*, by bull ; still we are at a loss to know its true application.

“**וּבְרָצָנָם** (UBeRTzeNeM) is rendered self-will, but anger and self-will, as here applied, are the same ; if they slew a man in their anger or self-will, they dug down a wall in their anger or self-will. This word means pleasure, desire, delight, to be gratified. Neh. ix. 37 ; 2 Chron. xv. 15 ; Prov. xi. 20 ; it reads, and for their pleasure.

“ ‘They digged down a wall.’ This clause cannot be understood ; for if in their self-will they dug down a wall, it certainly was of too little consequence for the sacred writer to have committed it to posterity. It is proper here to inform those who do not understand the Hebrew, that the word **שׁוֹר** *shor*, a bull, which the translators have rendered by wall, has the very same consonants as **שׁוֹר** *shur*, a wall, and as the vowels [by vowels, Bellamy means only the Masoretic vowel-points], which vary the meaning and application (as in all languages) are not written between the consonants, as is the custom in the western or European languages, but under the consonants ; the translators who have not attended to this most important branch of Hebrew learning, have rendered this word, which throughout the scriptures means a bull, by *shur*, which always means a wall. See 2 Sam. vi. 13 ; Neh. v. 18 ; Job vi. 5 ; Exod. xxi. 18 ; 2 Sam. xxii. 30 ; Job xxi. 11 ; Jer. xxv. 10.

“ Some commentators also, not knowing what to make of the passage as it stands in the common version, have taken an unpardonable liberty with the sacred letter, by translating **שׁוֹר** *shor*, a bull, by **שָׂר** (SheR) a prince ; but to render *shor*, a bull, by *saar*, a prince, after the manner of Kennicott and others who have followed him, is altogether inconsistent with the language ; it has no such meaning in any part of scripture. The error committed in the English, and in all the European translations, is equally condemnable ; for there cannot be a greater contrariety than between a wall and a bull. We shall, however, find the original to be perfectly consistent with good sense, consequently with the meaning of the sacred writer, without rendering *shor*, a bull, by *shur*, a wall, or by *saar*, a prince.

“ **עָקְרוּ** (GneQRU) is translated, ‘they digged down ;’

but this word does not properly mean 'to dig;' neither is there any word for 'down;' it is one word, and cannot have this sense in any part of scripture. It truly means 'to cut in pieces, hough, hamstring,' Josh. ix. 9; 2 Sam. viii. 4; 1. Chron. xviii. 4."

Verse 10.—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Kalisch renders this, "The sceptre shall not depart from Judah nor the ruler's staff from between his feet, even when they shall come to Shiloh, and to him shall be submission of nations." The Douay, "The sceptre shall not be taken away from Judah, nor a ruler from his thigh, till he come that is sent, and he shall be the expectation of nations."

Kalisch says,* "As the empire of Judah ceased in the 6th century before the present era, and the tribe of Judah never afterwards obtained any permanent or brilliant political position, or exercised government over other branches of the Hebrew, and was in the time of the Maccabees, subordinate to leaders from the tribe of Levi, the prophecy would be unfulfilled were it referred to an event later than the Babylonian captivity. The Messianic interpretation must indeed rest on feeble arguments, since it forces its advocates to the assertion that intervals and interruptions of dominion are not excluded by the words 'the sceptre shall not depart from Judah until the Messiah comes.'"[†]

One Nikelsburger,[‡] writing against the "Society for Conversion of the Jews," says—"It is universally acknowledged that Shiloh should come from the seed of *David*, who is from the seed of *Judah*, and great pains have been taken by writers of the New Testament to convince us, by long genealogical tables, that *Joseph* was from the seed of *David*, and was from the seed of *Judah*; and yet this same *Joseph* is not believed to be the *father* of *Jesus*. You believe (upon what grounds I am not aware) that *Jesus* was *also* from the seed of *Judah*. Let it be admitted for the sake of argument. Now, mark the concluding words of the verse

* Genesis, p. 750. See also Cahen, Genese, 175.

† See R. Cooper's "Bible and its Evidences," p. 200.

‡ Koul Jacob, pp. 15 to 17.

‘Unto him (Shiloh, whom you believe to be *Jesus*) shall the gathering of the people be.’ What can this mean, more or less, than that the people (then scattered) shall be gathered to him, as their head and ruler, and *lawgiver*? Then, if Jesus be the Messiah, or, if the Messiah be from the seed of Judah, and ‘unto him shall the gathering of the people be,’ of course the sceptre will remain in Judah at his coming.

“According to these words of Jacob, it must be concluded that the sceptre shall *not* depart from Judah, *from the time they are made use of by Jacob, until (and not before) Shiloh shall come* (whom you believe to be Jesus). Now, Judah had no sceptre, nor lawgiver, even in Jacob’s time, nor for many years after; and many hundred years *before the birth of Jesus* the Jews had no sceptre nor lawgiver; they were a conquered nation, and in bondage in Egypt, and in Babylon, and were subject to kings and laws of other nations. Even at the time of the second temple, they were also without a sceptre, and subject to other kings. Then if the sceptre did depart *before* the coming of Jesus, and it was to depart *after* his coming, what must we make of Jacob’s blessing?”

Paley, in his chapter headed “Prophecy, as an auxiliary evidence of Christianity,” discreetly omits all mention of this verse. Dr. Hartwell Horne treats the prophecy as fulfilled. He says, “When the Messiah came the sceptre had departed from Judah,” but the learned reconciler of Bible difficulties omits to notice that the sceptre’s departure had taken place more than once, and long previous to the birth of Jesus.*

There is no trace of sceptre or lawgiver in Judah during the captivity in Egypt. In the time of Moses and Aaron, it was rather Levi than Judah whose house was honoured with regal or chief judicial authority. From Moses to David a variety of judges and rulers arose from the different tribes, Judah taking no special pre-eminence.

From the captivity to the Christian era, says Godwyn,† the state of the Jews became very confused. Sometimes

* Introduction to Bible, 8th edition, 455.

† Godwyn’s Hebrew Rites and Customs, p. 3.

they were ruled by deputies and viceroys, subject to the Persian authority. In the time of Judas Maccabeus, the tribe of Levi held the chief office, and this continued until shortly prior to the reign of Herod the Askalonite.

Verse 14.—“Crouching down between two burdens.” The Douay has, “lying down between the borders.” Bellamy, “resting among the sheepfold.” Cahen, “*se couche entre les etables*.”*

Verse 18.—This verse seems entirely unconnected with the rest of the chapter, and its obscurity has induced some critics to regard it as an interpolation†. Sir Wm. Drummond‡ regarded the prophecies of this chapter as astronomical symbols, and in his “*Œdipus Judaicus*,” he certainly makes out a case, with which his antagonists failed to deal. The following extract illustrates the nature of his views:—“According to Aben Ezra, the figure of a man was painted on the ensign of the tribe of Reuben, and this man is supposed by Kircher to have been Aquarius. In fact, we find that Jacob calls Reuben his first-born, the beginning of his strength, etc., and these epithets apply very well to the sun in the commencement of his course, after he has passed the winter solstice. The sign of Aquarius is typified by a man with a pitcher, whence he pours forth water. Reuben is said to be as unstable as water. It is then remarked that he shall not excel because he went up to his father’s bed, and we are thus reminded that he had lain with Bilhah. The oriental astronomers, and amongst others Ulug Beg, still designate a remarkable asterism in the sign of Aquarius by the name of Bula, or Bulha. This asterism rises while the sun is yet in Capricorn, which is the domicile of Saturn, the star of Israel; and it sets towards the end of July, when Aquarius sets also with his head foremost.

“Simeon and Levi are brethren.

“In the astrological calendar at the first degree of the decan of Pisces, we find the following words:—‘*Duo viri unum caput habentes*.’

“‘Instruments of cruelty are in their habitations.’

* See Kalisch, Genesis, 755

† Kalisch, Genesis 758. Bellamy, 180.

‡ Sir W. Drummond’s *Œdipus Judaicus*, cap. 49 Genesis.

All the constellations which are considered as noxious are seen above the horizon while the sun is in Pisces. It is then that Sagitta rises, that Scorpius, according to Columella, begins to set, accompanied with tempests, and that Andromeda, not yet delivered by Perseus, regards the monster that threatens to devour her. But this is not all; the descent of Pisces is fixed by Columella, for the 14th of the Ides of October, and consequently their disappearance was the prelude to the passage of the sun into the sign of Scorpius, when the terrible reign of Typhon commenced. No sign appears to have been considered of more malignant influence than Pisces; and it appears from the astrological calendar, that the emblems accompanying this constellation were chiefly indicative of death and violence. ‘Oh my soul, come not into their secret.’ I am inclined to think that סֵד (SeD), does not signify *a secret*, but *a fetter*, or *a shackle*. It will be recollected, that the fishes are united by a bond, or shackle. ‘Unto their assembly, my honour, be thou not united.’ The word כְּבֹד (KeBeR), which is here translated *honour*, denotes in its primitive sense the action of light in irradiation. ‘For in their anger they slew a man.’ Jacob seems to attribute all the effects produced by the rising of Scorpius to the descent of Pisces. Columella fixes the passage of the sun into Scorpius on the 13th of the calends of November. We shall find that this period nearly corresponds with that in which Osiris was feigned to have been slain by Typhon, and when the death of Orion was attributed to the sting of the scorpion. The brilliant constellation of Orion sets shortly after the descent of Pisces, and immediately after the rising of Scorpius. ‘And in their self-will they digged down a wall.’ This interpretation rests upon the authority of Jerome; but I conceive it to be erroneous, and I appeal against it to the Septuagint, the Samaritan, and to the Hebrew copy itself. I translate, *in their self-will they castrated a bull*. Now the oriental astronomers represent Scorpius as devouring the genitals of Taurus; and, indeed, the stars called *testiculi Tauri* set precisely when Scorpius rises.

“According to all the traditions, a lion was painted on

the standard of Judah; and I can have no hesitation in agreeing with Kircher, that the sign of Leo was thereby indicated. 'Thou art he,' says the text, 'whom thy brethren shall praise.' While Taurus was the first of the signs, the summer solstice took place when the sun was in Leo; and that season of his highest elevation was held in the greatest honour. The sun in Leo was adored by the Egyptians as the king Osiris; by the Syrians as the lord Adonis; by the Tyrians as Melecharets, 'King of the Earth;' and by the Greeks as Hercules, vanquisher of the Nemean Lion. The sun being at his greatest altitude in Leo, the brothers of Judah are said to bow down before him. In the Indian sphere, in the second decan of the sign of Leo, a man is represented with a crown on his head and a lance in his hand. 'Judah is a lion's whelp, . . . he couched as a lion.' The progress of the sun through the sign of Leo was, according to Aratus, represented as a couching lion.

" 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.' The constellation of Cepheus, King of Ethiopia, is still represented as a man with a crown on his head, and with a sceptre in his hand. This constellation rises, according to Columella, on the 7th of the Ides of July. Thus Cepheus, in the course of some days, comes to rise under Leo, of which it continues to be the paratanellon until the sun enters the sign of Scorpius.

" The word מֶחֶקֶק (MeHeQeQ), which we translate, a *law-giver*, is shown by Bochart to be a corruption of הֶקֶק (HeQ), *hyk*, which was the old Ethiopian word for a *king*. We may then suppose, with some appearance of reason, that *Hyk* was the ancient Ethiopian and Egyptian name for the constellation of Cepheus, or King of Ethiopia, which, being seen very low in the northern hemisphere when the sun is in Leo, may be figuratively said to be under the feet of the lion. 'Until *Shiloh* come.' The king with the sceptre sets about the time that Scorpius rises. In Scorpius there are two stars which the oriental astronomers call *Shulet*; and the brightest of these is named *Shuleh*. 'Binding his foal unto the vine, and his ass's colt unto the choice vine.' In the first decan of the sign of Leo in the Persian sphere I find the head of a horse and the head of an ass, and in the second

and third decan their middle and hinder parts." [The ass of Silenus, the companion of Bacchus, has been represented with its head bound round with vine leaves and grapes. Bacchus, Osiris, and the sun, are identical.]

Michel Nicolas says, "One of the most celebrated prophecies of the Old Testament is that of the dying Jacob, as to the future destinies of his numerous posterity. We are assured by many critics, amongst others by Gramberg, that this prophecy was not written until an epoch when the children of Israel already formed twelve distinct and established tribes in the land of Canaan. The 28th verse of the xlix. chapter, is sufficient to betray the later origin of the prediction, evidently written, at least in its present form, after the events of which it speaks. It proves that the editor of the passage, or at least the one who retouched it, knew of the existence of the twelve tribes." Nicolas does not, however, regard the *ex post facto* prophecy as fraudulent. He says, "The prophecies after the event are the result of the national mind celebrating the virtues of the ancient fathers of the people. The prophecy of the dying Jacob is a popular hymn, reciting the destinies of the twelve tribes, and which, by an ingenious fiction, the poet has put in the mouth of their common father. In effect, we know that poesy has often taken for its theme the recollection of some event which has actually occurred, but has become embellished by the popular imagination."*

Chap. i., v. 10.—"Threshing floor of Atad, which is beyond Jordan." Cahen says, "Does that refer to the right bank or the left? Hebron being between Egypt and the river Jordan, one cannot see why the procession came near the river." "Est-il question de la rive droite ou de la rive gauche? Hebrone étant entre l'Egypte et le Jourdain; on ne voit pas pourquoi le cortège de Jacob est venu près de ce fleuve."

In concluding a commentary on Genesis, it is not unnatural that I should be expected to make an endeavour to account for the Hebrew Record containing traditions which,

* Etudes sur la Bible, pp. 315 and 316.

† Genese, 180. See Kalisch 776.

in whole or part, and with somewhat varied accessories, may be traced in the mythical lore of nations more ancient than the Jews. In striving to meet this expectation I am to a considerable extent indebted to an anonymous but most able writer,* who seeks to show that whatever literature the Jewish people may have at one time possessed having been lost during their troubles, the restoration occurred at a period when communication of ideas had taken place between Egypt, Greece, Italy, India, and the Jewish scribes, and that consequently an embodiment and mingling of foreign tradition might reasonably be anticipated in a volume aided in its compilation by, if not entirely resulting from, the memories of the ancient men of the Jews, whose brains had received impressions of wonders and miracles from the Ganges and the Nile, impressions mingled with and modified by the teachings of Babylonian masters. It is admitted on all hands that the chief men amongst the Jews were captives in Babylon from the time of Nebuchadnezzar until at least the sixth year of the reign of Darius. The last chapter of Chronicles fixes the term of Jewish captivity at seventy years, thus giving ample time in a new generation for inoculation of new ideas and new faiths, a result rendered the more easy because the use of the Hebrew language as a vernacular was entirely lost, and Syro-Chaldaic had become the popular dialect at the time of the return from captivity. The critical knowledge of Hebrew could have rested with but few, and these, as Spinoza tells us, have left neither grammars nor lexicons to enable us to judge of the extent of their knowledge. Christian controversialists often insist on the care taken by the Jews of their sacred records, but it is evident by the state of the Hebrew text, as illustrated by Dr. Wall and others, that the care has not been sufficient to preserve it from great corruption, and it is certain that during several centuries care was not and could not have been manifested by the Jews for the preservation of their literature. The licentiousness of the most powerful of the Jewish monarchs, the disturbed reigns of others, and the idolatry of most, leave little foundation for supposing any

* What and How of the Eternal Worker, pp. 163 to 177.

royal guardianship, and the finding of a previously unknown book by Hilkiah is strong evidence against much care on the part even of the priesthood (whose special duty should have been the preservation of their sacred writings.) Bishop Marsh says,* "Whether the temple copy of the law was rescued from destruction when Jerusalem was taken by Nebuchadnezzar it is difficult at present to determine. It appears from the second Book of Chronicles that the sacred vessels of the temple were either destroyed or carried to Babylon. But neither in this place nor in the second book of Kings, nor in the fifty-second chapter of Jeremiah, where the vessels of the temple are minutely described, do we find any account of the Book of the Law. In that apocryphal work which we call the second book of Esdras, the unknown author says, 'Thy law is burnt, therefore no man knoweth the thing concerning thee.' If this account were correct, not only the Temple copy of the Law, but all other copies of the law must have been destroyed at the taking of Jerusalem. If after the Babylonish captivity, when Ezra was restoring the Temple worship, no man knew the things of the law, no copy of it could have been left." Dr. Marsh thinks this improbable, but the view here quoted seems correct. If Jeremiah had preserved the book, surely he would not have passed by so important a matter, when recording others most trivial in comparison. Assuming the destruction of the Jewish literature, then those who re-wrote,† must have collected from all quarters, and under great difficulties. The Hebrew language having been neglected, the captives speaking their captors' tongue—Babylonian, Egyptian, Brahminic, and Hebrew legends would become commingled. From the Persians the myth of Ormuzd and Ahriman would form the basis of the evil spirit resisting God, and deteriorating his creation. From the Hindoos the fable of Krishna incarnate to redeem the earth, gives colour to all the *Messiah* legends. From the Greeks their astro-mythology, giving myths containing more poetry than the Jewish mind could grasp. These, modified by their own ignorance and barbarism, and moulded on to

* 34 Lecture, p. 56.

† See page 57.

such history as their best men remembered, enabled the Jews to frame for us the Bible which so long has been maintained as the centre and standing point of, and circle within which, all knowledge was to be found, and outside which it was damnation to venture. A Bible incoherent in its narrative, often uselessly repeating itself; defective in its chronology; inaccurate in its geography; confused in its relation to general history; and utterly worthless as a code of morality. For the rude style and more than questionable morality of the Book of Genesis, many writers have found it necessary to apologise. Some have said that the Jews being ignorant and barbarous, God condescended to suit his revelation to their capacities. The Rev. Dr. Spencer says that "the Jews were, above all the inhabitants of the earth, of a morose, ill-natured, and infamously obstinate temper—they were a cruel and barbarous people; superstitious and destitute of almost all literature. . . and therefore God in dealing with this illiterate and exceedingly superstitious people was obliged to make allowance for their infirmity, and draw them to himself by a sort of craft and not by reason. For no brute is more crossgrained, or requires greater cunning to manage than the superstitious brute, especially if he be ignorant."* According to some Biblical apologists we are therefore to expect in the Bible phrases suited to the capacity of an ignorant man, and the errors of Genesis in stating matters testable by science are intentional errors, because to the ignorant Jew the truth would have seemed falsehood.

Kalisch admirably answers, "But let it not be said that the Bible intentionally described the actual objects in so simple and unscientific a manner, in order to adapt itself to the uncultivated understandings of the contemporaries. We shall not urge that the Bible repeatedly insists that it was not written for one age and one people, but for all times and all nations; that it must, under that supposition, have assumed that in no future period any nation would advance to more profound researches and more refined culture. But every one sees the very dangerous character of that principle, that the Scriptures are not *bonâ fide* truth,

* Spencer : de Legibus Hebræorum, p. 624.

but in many important points a convenient accommodation to prevailing absurdities and childish ignorance. When can we with confidence say they are in earnest, and that their doctrines claim the authority of absolute truth? This would throw open the Bible to uncertainty and doubt in so unparalleled a degree, that it would practically cease to have any definite meaning.”*

The Book of Genesis takes a wide scope, whether written for ignorant men or for all men, it seeks to determine and conclude all questions on ontology, geology, astronomy, ethnology, primitive history, and philosophy; and in Europe for centuries Genesis has impeded inquiry, but the day for its domination is rapidly passing away. Inside the church and outside its pale heresy finds speech, stone strata are not as easily forged as musty parchments, the vast vault of heaven is more easily read by patient science than are the contradictory texts which fling a world inconceivably wandering in space until sun, moon, and stars are fixed around it. Our common humanity finds higher links of brotherhood than is given by asserting the same father, Adam, for all mankind. History, exhibiting on its pages memoirs of empires whose crumbling records antedate Eden's garden story, asks, how long shall a Genesis page hide pyramids and monuments from the inquiring gaze of the archæologist? The philosopher pointing to the charred stake, memento of that infidelity which the flame alone refuted, asks, how long shall the advocates of one old book seek with it to outweigh all newer and truer thinkings?

* Genesis, p. 28.

THE BIBLE: WHAT IT IS.

BOOK II.

EXODUS:

ITS AUTHORSHIP AND AUTHENTICITY.

BY

CHARLES BRADLAUGH.

PRICE 1s. 6d.

LONDON:

AUSTIN & Co., 17, JOHNSON'S COURT, FLEET STREET.

1870.

Pamphlets by Austin Holyoake.

Thoughts on Atheism ; or, can Man by Searching Find Out God ?	0	1
Does there Exist a Moral Governor of the Universe ? An Argument against the alleged Universal Benevolence in Nature	0	1
Large or Small Families ? On which side lies the Balance of Comfort ?	0	1
Secular Ceremonies : A Burial Service. Printed in large, clear type.	0	1
Facetiæ for Freethinkers (collected by A. Holyoake)	0	1
Superstition, and how it operates upon the Human Mind, forcibly pourtrayed by Pitt, first Earl of Chatham, with a commentary by Austin Holyoake	0	1
(6 copies of the above, separately or assorted, sent post free for 6d)		

Cartes de Visites.

The Trinitarian Photograph ; being likenesses of Charles Bradlaugh, Austin Holyoake, and Charles Watts, in one ornamental design (the Trinity in Unity)	1	0
Mr. Charles Bradlaugh (separately)	0	9
Mr. Austin Holyoake do.	0	9
Mr. Charles Watts do.	0	9
Mr. G. J. Holyoake	1	0

Pamphlets by Charles Watts.

The Christian Scheme of Redemption	0	2
Christianity : its Nature and its Influence	0	2
Freethought and Modern Progress	0	2
Secularism and Christianity	0	2
The Philosophy of Secularism	0	1
A Defence of Secular Principles	0	1
Secular Ceremonies : the Naming of Infants	0	$\frac{1}{2}$

Fourth edition, demy 8vo,

THE NATIONAL SECULAR SOCIETY'S ALMANACK FOR 1870, edited by Charles Bradlaugh and Austin Holyoake, contains a Calendar of 800 events of interest to Freethinkers, Essays, Biographies, &c. 56 pp., price Sixpence ; 13 copies post-free for 5s.

London : Austin & Co., 17, Johnson's Court, Fleet Street, E.C., who will forward packets of one shilling in value post-free.



EXODUS:

ITS AUTHENTICITY AND CREDIBILITY.

THE two words, ואלה שמות UALE SheMUTH, commencing the text, form its title in the Hebrew MSS. Often the second word is used alone to denote this book. The English title, Exodus, is from the Greek, and refers to the alleged departure of the Jews from Egypt, of which this book contains the account. The words added to the title in the authorised version "Second Book of Moses" are, like those added to Genesis, without warranty either in the Hebrew, the Greek of the Septuagint, or the Latin Vulgate.

According to orthodox commentators, Exodus gives a history extending over about 145 years from the death of Joseph. There is not only no proof that Moses ever wrote a single line of Exodus, but there is, in fact, considerable evidence to the contrary. The Mosaic authorship of the Pentateuch has already been referred to in comments on Genesis;* and it is, therefore, needless to repeat the objections to it in this place. Dr. Irons, prebendary of St. Paul's, in a little volume recently published, admits that most learned men are of opinion that the ordinary Hebrew character could not have been used by Moses, and that there is ground for denying that the compilation, we call the Old Testament, is, as a whole, of earlier date than the Babylonish Captivity, even if it reaches that epoch.† Exodus is, as will be seen by the attentive reader, an anonymous work, incomplete and incoherent in many parts,

* Genesis, p. 56.

† Dr. Irons' Bible and its Interpreters, pp. 21 to 40.

and probably based in part on pre-existing documents since lost, and in part on oral traditions. It is encumbered with repetitions, and, where capable of collation with other books of the Bible, is often contradictory.

There is but little, if any, attempt at corroboration of the narrative in Exodus by any profane writer much before the Christian era; any statement of earlier evidences depending almost entirely on the authority of Josephus, who wrote during the second half of the first century, so that the Book of Exodus must be tried on its own merits, there being no endorsement of contemporary authors to vouch its accuracy. The fruitful source of historical information, provided by the monuments of ancient Egypt, affords no result to the devout searcher for the Pharaoh who knew not Joseph, nor is there any hieroglyph recording the swallowing of Egypt's armies by the waters of the Red Sea. Between Exodus and history a wide gap intervenes. The records of God's chosen race are sadly open to adverse criticism, and their very origin is subject of controversy. Even if the fragments quoted from Manetho, of whom Josephus says that "he trifles and tells arrant lies," Chaeremon, Lysimachus, Diodorus, and others, be taken as some sort of evidence, the believer gains but little help to his faith in learning that the Osarsiph priest of Osiris was the leader out from Egypt of a crowd of leprous slaves. These can hardly be Moses' and God's chosen ones. Tacitus, who wrote about the close of the first century, during the reign of Trajan, and after the publication of Josephus's history, has the following curious statement* :—

"The Jews, we are told, escaping from the island of Crete at the time when Saturn was driven from his throne by the violence of Jupiter, settled in the extreme parts of Libya. Their name is adduced as a proof. Ida, it is alleged, is a well-known mountain in Crete; the neighbouring Idæans, by an addition to the name to adapt it to the language of barbarians, are ordinarily called Judæans. Some say that the population, overflowing throughout Egypt in the reign of Isis, was relieved by emigration into

* History, Book 5, § 2 and 3.

the neighbouring countries, under the conduct of Hierosolymus and Juda. Many state that they are the progeny of the Æthiopians, who were impelled by fear and detestation to change their abode in the reign of King Cepheus. There are those who report that they are a heterogeneous band from Assyria, a people who, being destitute of a country, made themselves masters of a portion of Egypt, and subsequently settled in cities of their own in the Hebrew territories, and the parts bordering on Syria. Others, ascribing to the Jews an illustrious origin, say that the Solymi, a nation celebrated in the poetry of Homer, called the city which they built Hierosolyma, from their own name.

“Very many authors agree in recording that a pestilential disease, which disfigured the body in a loathsome manner, spreading over Egypt, Bocchoris, at that time king, repairing to the oracle of Jupiter Hammon in quest of a remedy, was directed to purify his kingdom and exterminate that race of men as being detested by the gods; that a mass of people thus marched out and collected together were in a barren desert abandoned to their misery, when, all the rest being bathed in tears and torpid with despair, Moses, one of the exiles, admonished them not to look for any aid from gods or men, being deserted of both, but to trust themselves to him as a heaven-commissioned guide, by whose aid they had already warded off the miseries that beset them. They assented, and commenced a venturous journey, not knowing whither they went. But nothing distressed them so much as want of water; and now they lay stretched through all the plains, ready to expire, when a herd of wild asses, returning from pasture, went up a rock shaded with a grove. Moses followed them, and forming his conjecture by the herbage that grew upon the ground, opened copious springs of water. This was a relief; and pursuing their journey for six days without intermission, on the seventh, having expelled the natives, they took possession of a country, where they built their city and dedicated their temple.”

Failing to discover, then, external bases for hostile criticism or for corroboration, the examination of the text itself must determine how far it is trustworthy.

Chap. i. v. 5.—“And all the souls that came out of the loins of Jacob were seventy souls : for Joseph was in Egypt already.” The Septuagint states the number as seventy-five. The words, “Joseph was in Egypt,” are placed in the Septuagint at the beginning of the verse, and not at the end, as in our version. Kalisch observes that, to make up the seventy persons who came out of the loins of Jacob, Aben Ezra and others have included Jacob himself, only sixty-nine being enumerated if Jacob be omitted.

Verses 6 and 7.—“Joseph died and his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.” If these words mean anything, they mean that in the duration of a little more than two or three generations at the uttermost, the children of one man multiplied so as to fill the whole of the land of Egypt, and to become exceedingly mighty. An unbelieving reader may find reason to regard the whole legend as doubtful, but devout believers can only wonder that this numerous and exceedingly mighty people allowed the Egyptians so to maltreat and oppress them; or that this fruitful and abundantly-increasing people, who filled all the land, and must have numbered at least 2,500,000 persons, had only two midwives to attend them. They may also wonder why God made houses for those midwives, when, if the Israelites were so exceedingly fruitful and numerous, the midwives could have but little time to live in their own houses, but must have been always staying in other persons’ houses while employed in their professional avocations. Admirers of God’s unchangeable perfection may likewise wonder why he rewarded the midwives for telling Pharaoh a lie, when by his power he might have saved his chosen people from destruction without any such departure from truthfulness. The foot-note to the Douay Bible says, “The midwives were rewarded, not for their lie, which was a venial sin, but for their fear of God and their humanity; but this reward was only temporal, in building them houses—that is, in establishing and enriching their families.”

Many endeavours have been made to account for the extraordinarily rapid increase in the number of the Israelites,

and one orthodox bishop has suggested that the Hebrew women might, "by extraordinary blessing of God," have brought forth "six children at a time."*

Unless it be supposed that the Egyptians were a superior race, in point of intelligence, to the Jews, it is very difficult to understand why the latter, more mighty and more numerous, should permit themselves to be oppressed by the former. The King of Egypt actually speaks of the Israelites as "more and mightier" than the Egyptians, and yet the fewer and weaker are represented as the taskmasters and oppressors. When it happens that the few oppress the many, it is usually because the few are intellectually superior, and that the many are either weak and incapable through their poverty and ignorance; or by internal dissensions are prevented from exercising such power as they really possess; but a pious reader can hardly suppose God's specially-selected and protected race to have fallen into either of these sad conditions. Josephus says that the oppression continued for 400 years,† and that the Egyptians grew delicate and lazy; that one of their sacred scribes prophesied that an Israelitish child should be born who should overthrow the Egyptian dominion, and that it was under the advice of the Egyptian prophet that the King ordered the two midwives, who were Egyptians, to kill the Israelitish males. Josephus contradicts the Bible, for he says that the midwives, by reason of their relation to the King, would not transgress his commands.‡ Professor Whiston adds in a note, "Indeed, Josephus seems to have had much completer copies of the Pentateuch, or other authentic records now lost, about the birth and actions of Moses than either our Hebrew, Samaritan, or Greek Bibles afford us." If Professor Whiston's suggestions have any foundation, what becomes of the reliability of the Hebrew Records? Doubtless, the idea that Josephus had fuller narratives to quote from is true, for we cannot assume

* See Colenso parti., 106; Caben, Exode 1; and Kalisch, Exodus 4.

† This is clearly inaccurate, as the oppression would hardly commence till some time after the death of Joseph.

‡ Antiquities, Book ii., cap. 9, sec. 2.

that the Jewish historian invented the additional events, the more especially as in the books of the New Testament we have statements as to Moses not contained in the Pentateuch as we have it now. And in the later books of the Old Testament genealogical tables are provided with names not preserved in the columns of the Pentateuch, and which are either inventions or derived from records now lost.

Verse 11.—“And they built for Pharaoh treasure-cities, Pithom and Raamses.” In place of “treasure-cities,” Cahen has, “*des villes de provision* ;” the Vulgate, “*urbes tabernaculorum* ;” the Douay, “cities of tabernacles ;” Kalisch, “store-cities.” The Septuagint makes the Jews build three cities instead of two, for it adds after Raamses, “and On, which is Heliopolis.” Samuel Sharpe says,* “Pithom was no doubt the same place as On, being preceded by the Coptic article.” [This is in direct opposition to the Septuagint, which Sharpe quotes as an authority, and which expressly names On as a third and distinct city.] “And if we had not the authority of the Septuagint for On being Heliopolis, I should conjecture that Raamses were Heliopolis, Ra being the Coptic, as Helios the Greek, for the Sun, and that Pithom were Memphis, HM, or Hom, being the hieroglyphical name for Memphis in the Rosetta Stone.”

Verse 22.—“And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.” Von Bohlen says, “The 600,000 men contemporaries of Moses, and even his own brethren, are sufficient proof that this cruel order was never executed ; or if it was, we must suppose that it only remained in force for a very limited period.”† It is, however, hardly possible to believe in the countermand of the order, without some notice of such a countermand being given in Exodus, so that the difficulty is unexplained.

Chap. ii., v. 1.—The writer does not here name the father and mother of Moses. Colenso, in supporting the document

* Early History of Egypt, p. 13.

† Genesis, vol. i., cap. 10.

theory, suggests that the name of the mother was unknown to the author of this portion of the text. In chap. vi., v. 20, they are named Amram and Jochebed. Jarhi makes the mother of Moses 130 years old at the time of his birth—(this, our reader will see, is too moderate). She was at the same time his mother and his great aunt.*

Verse 10.—“And she called his name Moses; and she said, Because I drew him out of the water.” The Egyptian, or Hebrew origin of the name Moses, has been much discussed. Some urge that Moses was the Egyptian name, and the Talmud gives no less than nine other names, given to him by the Jews. Others contending for Moses, as Hebrew give Osarsiph, Tisithen, or Hermes, as Egyptian appellations.

Verses 11-15.—“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.” It is curious that no man being present the story should get to the ears of Pharaoh. Josephus not only does not give one word of this account, but narrates very differently the motives which induced Moses to fly from Egypt. He states that Moses was made general of the Egyptian armies, and gained for them considerable victories. That he captured the royal city of Ethiopia, and married Tharbis, the daughter of the king. That on his return the sacred scribes, envious of his power, prompted the king to kill him, and that therefore

* Cahen, Exode, p. 5; and see *Infra* on cap. 6.

Moses, to avoid assassination, fled to Midian.* According to Abarbanel, or Abravanel, the Sepher Haishar makes Moses reign 40 years in Ethiopia before his flight to Midian.† Kalisch‡ says, “The Book of the Chronicles of Moses differs from the relation of Josephus in some particulars, the most remarkable of which is, that Moses was proclaimed king of the Ethiopians in his 30th year, which dignity he maintained during forty years; and after this period he fled to Midian, where he was imprisoned seven years by Jethra, and then united in marriage with his daughter, Zipporah.”

Verses 16-18.—“Now the priest of Midian had seven daughters.” The Septuagint here adds the words, “feeding the flocks of their father Jothor.” These verses give the name of the father-in-law of Moses as Reuel, but according to chap. iii., v. 1, chap. iv., v. 18, chap. xviii., vv. 1, 2, 5, 6, and 12, his name was Jethro, while according to Numbers, chap. x., v. 29, his name was neither Reuel nor Jethro, but Hobab, son of Raguel. In Judges, chap. iv., v. 11, Hobab is also called the father-in-law of Moses. On reference to the Hebrew text, I find the same word רעואל is carelessly anglicised as Reuel and Raguel. Dr. Wall, who regards the Hebrew text as corrupted by the vocalizers, says, “The name of the father-in-law of Moses is exhibited, in both the Jewish and Samaritan copies of the Pentateuch יתר IThRU, but its transcription in the Septuagint *Jothor* proves that the *mater lectionis*, at present terminating the Hebrew group, is a spurious letter, and was not interpolated in the original text until after the first Greek version was written. Against the genuineness, indeed, of this letter the sacred text itself, even in its present state, can be made to bear evidence; as the interpolators, in their hurry, overlooked this group in one passage, Exodus, chap. iv., v. 18, where they suffered it to remain in its original state, יתר, without any vowel letter subjoined.”§

Verse 21.—“And Moses was content to dwell with the

* Antiquities, Book ii., caps. 10 and 11.

† Cahen, Exode, p. 8.

‡ Exodus, p. 30.

§ Grounds for Revision, p. 147.

man." The Douay following the Latin Vulgate says, "And Moses swore that he would dwell with him." Kalisch states, that according to a rabbinical tradition, Moses promised with an oath that he would not leave Midian without the consent of Zethro.

Verse 21.—צִפּוֹרָה TsePheRE, Zipporah. Cahen, remarking that the name is Hebrew, signifying *bird*, inquires what language was in use amongst the Midianites. Kalisch says the word is also Arabic, and that this was then spoken by the people of Midian. Kalisch has, however, no evidence to support his view.

Verse 22.—The Vulgate adds the following words, not found either in the Hebrew, or authorised English version, but translated in the Douay:—" *Alterum vero peperit quem vocavit Eliezer, dicens: Deus enim patris mei adjutor meus, eripuit me de manu Pharaonis.*" "And she bore another, whom he called Eliezer, saying, 'for the God of my father hath delivered me out of the hands of Pharaoh.'" Several other versions support the addition of these words to this verse.

Verses 23-25.—"And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto *them*." Instead of had respect unto them, the Douay reads, "he knew them;" Cahen, "*Dieu les reconnut*;" the Vulgate, "*et cognovit eos*;" Kalisch, "God regarded them." Cahen says, "Look at the succession of ideas, the sufferings of the children of Israel on earth here below made them cry out. These cries mounting on high to God's dwelling, are heard by him, and the sensation recalls to his memory his ancient alliance, and in consequence he looks down upon the Hebrews, whom he then recognises."* The Bible, in fact, implies that God the omniscient had forgotten his chosen-race, to whom he had bound himself by solemn promise, covenant, and oath, that his memory refreshed, he looks down upon the Jews, who, until this, had been out of sight and out of mind.

* Exode, p. 9.

Chap. iii. v. 1.—“Mountain of God.” The Septuagint does not contain this phrase.

Verse 2.—The Douay, following as usual the Latin of the Vulgate, says that “The Lord appeared,” instead of the angel. As in the account of the Lord’s appearance to Abraham (see commentary on Genesis, p. 100), the text is very confused—in v. 2, it is the angel; in v. 4, it is the Lord. Aben Ezra taught that throughout it was the angel, and not the Lord.* Parkhurst relying on the plural of Deuteronomy c. xxxiii., v. 16, says, “It is evident Jehovah appeared to, Moses in more persons than one.”† Dr. McCaul, quoting verses 2 to 6, says, “To a plain reader, abiding by the common rules of grammar and the usages of all languages, it would appear that the angel of the Lord here calls himself the God of Abraham, Isaac, and Jacob. Rabbi Bechai says, “The angel mentioned here is the angel, the redeemer, of whom it is written, ‘I am the God of Bethel.’” Rabbi Moses Ben Nachman supports this view. Dr. McCaul therefore affirms that the angel of the Lord is, in truth, Jehovah, the God of Abraham, Isaac, and Jacob.‡ Parkhurst says, “We often read of the angel (sometimes angels) of Jehovah, or of the aleim; that is, his agent, personator, means of visibility or action; what was employed by God to render himself visible and approachable by flesh and blood. This angel was evidently a human form surrounded by light or glory with, or in which Jehovah was present.” The portraying the infinite and omnipotent Deity as appearing in a flame of fire in the midst of a thorn bush, hardly induces a reverential feeling in the mind; that the bush should burn with fire and yet not be consumed, seems a pyrotechnic juggle, unworthy serious purpose; and when we find as a grand climax to all this that Moses is desired to remove his shoes as a mark of reverence to the blazing Deity, the whole story lapses into the category of “a thousand and one Arabian Nights’ tales,” for although it is undoubtedly true that the bare feet of the oriental

* Caben Exode, p. 10. See also Genesis, chap. xxii., vv. 11 and 14,

† Judges, chap. vi., vv. 11 and 14.

and Hebrew Lexicon, p. 495.

‡ Kimchi on Zechariah, p. 26.

worshippers mark their reverence for the sacred ground on which they tread, it is clearly absurd to suppose infinity more present in one spot than in any other, and therefore any one spot more holy than any other to the infinite.

Verse 6.—In Genesis, chap. xxxii., v. 28, and chap xxxv., v. 10, God said of Jacob, "Thy name shall not be any more called Jacob, Israel is thy name," [See my commentary on Genesis, p. 126.] Yet we find he calls himself "the God of Jacob," and uses the name "Jacob" several times in the book of Exodus.

Verse 8.—After "the Perizzites," the Septuagint adds, "the Gergashites," omitted here (see Genesis, p. 95). The wording, "I am come down to deliver them," shows that to the writer of Exodus the idea of Deity was that of a God, residing in some heaven above, who, when his active interference in mundane affairs became necessary, and when "the cry" "came unto" him, descended to this globe to personally redress the wrongs done to his chosen peoples; wrongs which he, God, had been unaware of until the cry of suffering, uttered by the Israelites, had reached him in his heavenly dwelling.

Verse 10.—"Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." It has been asked why did God, if he meant to really benefit the Jewish people, take them out of Egypt at all, when he might, by his omnipotence, have rendered their continuance in Egypt happy by inducing the Egyptians to cease their persecution. From the fertile plains of Egypt, and from its feshpots, which the Jews deeply regretted, he led them into the burning sands of the desert, or else into contact with hostile tribes, who contested each stage of their journey towards the land of promise, which, when reached, was far inferior to the fruitful valley of the Nile.

Verse 14.—"I am that I am." Douay, "I am who am." אהיה אשר אהיה AEIE ASheR AEIE. Cahen says, "These three words signify, grammatically, "I shall be that I shall be," or "I am that I am"—for אהיה AEIE, indicates as well the present as the future. The passage is difficult, but

there are abundant explanations. Onkelos does not translate it, and we have imitated him as to the word AEIE, which is only found used in this place, and is, perhaps, one of the names of God. Such is the opinion of the Sepher Hamivhar and of Vater. They say that AEIE is the name of the Eternal, applied by himself to himself. The Seventy translate, "Me I am he who is;" Mendelssohn, "I am the being who exists eternally;" the Vulgate, "*Sum qui sum.*" There are many other explanations more or less abstract.* (See Genesis, p. 114.)

Verse 15.—Godwyn says that the Jews, in order to defend their abstinence from the use of the word IEUE, corrupted the phrase "This is my name for ever." Instead of לְעוֹלָם LOULeM "for ever," reading לֹלֶם LOLeM "to be concealed."

Verse 17.—"And the Perizzites;" after these, and before the Hivites, the Septuagint, as in verse 8, inserts, "the Gergashites."

Verse 22.—"But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians." This mode of "borrowing" seems very much like stealing, and the translators of the Breeches Bible, in a note, say that this example is not to be followed generally. Aben Ezra, speaking for the Jews, says, "Some inveigh against us, and say our ancestors were thieves, but these do not see that it was commanded them by God, and we have, therefore, no right to inquire into the reason.† Lessing retorts, "If we consider the action in itself, we cannot but admit that the whole is falsehood, deception, and theft. But how, if hereunto simply the words are added, 'the Lord hath said or commanded,' will thereby base deceit and nefarious fraud assume the character of sacred revelation? Will thereby the most impious wickedness be converted into a pious action? Thus it would be easy to stamp falsehood as inspiration, and rancour as

* Exode, p. 12

† Kalisch, Exodus.

virtue and piety; thus we lose every test of laudable and criminal deeds; thus religion and piety differ from the most glaring villainy, but by a few empty words 'God hath said.'" Cahen and Kalisch urge that "borrow" should be translated "ask," or "demand." Cahen says,* "Those are wrong who attack the Israelites on this account. They should think that these slaves, endeavouring to break their chains, would hardly scruple to deceive their old oppressors, that such an action may be excused, and is even in accordance with what we know of the manners of ancient Asiatic nations. To judge impartially the morality of a nation, it is necessary to know its particular notions of justice and injustice, and not to judge antiquity by our present views." But Cahen may fairly be answered, that the immorality is alleged to be directed by God, whose particular notions of justice ought not to be susceptible to modification by any such influences as those here alluded to.

Bishop Colenso takes an objection of an entirely different character. He says,† "We are told that 'every woman was to borrow of her neighbour, and of her that sojourned in her house, jewels of silver, and jewels of gold, and raiment' (Exodus, ii. 22). From this it would seem to follow that the Hebrews were regarded as living in the midst of the Egyptians, mixed up freely with them in their dwellings. And this appears to be confirmed by the statement (Exodus, xii. 35 and 36) that, when suddenly summoned to depart, they hastened, at a moment's notice, to 'borrow' in all directions from the Egyptians, and collected such a vast amount of treasure, in a very short space of time, that they 'spoiled the Egyptians.' And, indeed, it would seem only natural that those among the Egyptians who did not sympathise with the mad folly of their king, and had all along a friendly feeling, and by this time also a deep respect, for Israel, should have taken refuge in the Hebrew dwellings, and sought immunity in this way from the plagues which ravaged the land.

"And so writes Hengstenberg, p. 409 :—'The Israelites

* Exode, p. 13.

† Part I., p. 56.

dwelt in houses, and intermixed with Egyptians, so that the destroying angel would pass by one door and stop at another. They lived with the Egyptians, with whom, in part, they stood on most friendly terms, in cities. According to Exodus iii., 20 and 22, it was not unfrequently the case, that Egyptian lodgers dwelt with an Israelitish householder, and those persons of good property, so that they could give from abundance, gold and silver ornaments and clothes.'

"But the supposition of their borrowing in this way, even if they lived in such a city, involves prodigious difficulties. For the city, in that case, could have been no other than Raameses itself, from which they started (Exodus xii., 37) a 'treasure-city,' which they had built for Pharaoh (Exodus i., 11)—doubtless, therefore, a well-built city, not a mere collection of mud-hovels. And so the story, in Exodus ii., 5, of the daughter of Pharaoh going down to bathe in the Nile, in the immediate proximity of the place where Moses was born, implies that his parents, at all events, lived not far from the royal residence. But, if the Israelites lived in such a city together with the Egyptians, it must have been even larger than London, and the difficulty of communication would have been thereby greatly increased. For we cannot suppose that the humble dwellings of these despised slaves were in closest contiguity with the mansions of their masters. And, in fact, several of the miracles, especially that of the 'thick darkness,' imply that the abodes of the Hebrews were wholly apart from those of the Egyptians, however difficult it may be to conceive how, under such circumstances, each woman could have borrowed from her that 'sojourned in her house.' Thus we should have now to imagine the time that would be required for the poorer half of London going hurriedly to borrow from the richer half, in addition to their other anxieties in starting upon such a sudden and momentous expedition."

Chap. iv., v. 1.—Moses was, like Abraham, a thorough unbeliever, despite the praise given to him in the New Testament for his faith; for, notwithstanding that, in chap. iii., v. 18, God personally assures Moses that the Israelites

shall hearken unto him, yet the Jewish leader now expresses his strong opinion to the contrary. He evidently did not regard God's decree as sufficient to determine the actions or opinions of the Israelites.*

Verses 8 and 9.—“And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.” The doubt as to which of several means should prove efficacious is not in character with the attribute of omnipotent omniscience. “God,” says Spinoza, “is here revealed as indifferent to, and ignorant of the future actions of mankind.” Two miracles are provided to be worked, so that if one fails, the second may succeed. God says if the people will not believe the first sign, they will believe the second, and yet he provides a third, in case both first and second are disbelieved. Aben Ezra, astonished by the language used here, and in other parts of the Bible, justified it on the theory that God in revelation had expressed himself incorrectly, in order to suit the inferior capacities of his chosen people. Kalisch, who alleges that God knew whether the Jews would believe or not, makes a very weak endeavour to explain the language of the text. While these wonders might have induced the Israelites to consider Moses a very extraordinary man, it is difficult to conceive how they could influence the belief of the Israelites as to the existence of God. Miracles may evidence a power out of the range of the beholder's experience, but can hardly demonstrate a theological proposition.

Verse 10.—“And Moses said unto the Lord, ‘O, my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.’” The Midrash, and “The Chronicles of Moses” relate a story of a miraculous deliverance of Moses

* See Spinoza, Tractatus Theo-Pol., cap. ii.

from imminent danger of death in his infancy, when he had, by chance, in his childish play, grasped at the crown on Pharaoh's head, so that it fell down and broke into fragments. The king, considering this circumstance a fatal omen, ordered the boy to be instantly killed, when, on the advice of Jethro, in order to prove that the child was still without discernment, two basins, one filled with gold, the other with burning coals, were placed before Moses, who, by the invisible interference of an angel, did not choose the dazzling gold, for which he had already stretched out his hand, but a burning coal, with which he touched his lips; and thus he became "slow of speech, and of a slow tongue," and especially unable to pronounce the labials. "And because this defect of Moses," says Nachmanides, "was the consequence of a miracle, God did not wish to remove it."* This story is of course fabulous, but believers in the talking serpent, the talking ass, and other Bible wonders, can hardly make objection to an account because it is fable.

Verse 13.—"And he said, 'O, my Lord, send, I pray thee, by the hand of *him whom thou wilt send.*'" The Septuagint version makes Moses say, "I beseech the Lord appoint another whom thou wilt send."

Verse 14.—"And the anger of the Lord was kindled against Moses, and he said, 'Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.'" The anger of the Lord kindled, and why? Because Moses had told him that he was not a good speaker, and that he (Moses) therefore desired the Lord to choose somebody else to represent his wishes to Pharaoh and the Jews. But why should the Lord be angry? He must have himself well-known Moses's disability and have foreordained that Moses should be reluctant to go. The name of Aaron is here introduced suddenly. There is no previous account of his birth, or of any difficulty in saving him from the Egyptian tyranny. There were yet no Levites, so that the title, "Aaron the Levite," is anticipatory. "Aaron thy brother, of the house of Levi," can

* Kalisch, Exodus, chap. 71.

hardly be intended, for if Aaron had been the brother of Moses, no identificatory explanation would have been necessary.

Verse 16.—“Thou shalt be to him instead of God.” The Douay, following the Septuagint, has, “But thou shalt be to him in those things that pertain to God.”

Verse 18.—“The Septuagint adds to this verse the words, “After many days the King of Egypt died.”

Verse 20.—“His sons.” Our version has, as yet, only related the birth of one—Gershom; and in v. 25 you find “her son,” as if only one.

Verse 21.—What are the miracles which are previously mentioned but so many incidents in a solemn farce, if God had already determined that Pharaoh should pay no attention to them? The rod turned into a serpent, the serpent returning to its condition of a rod, the leprous hand, and the water changed to blood, not being intended by God to move Pharaoh, of what use are they? It can hardly be argued that they are like stage scenery, and used to heighten the effect of the grand *finale*. In the third chapter, God tells Moses to use subterfuge to Pharaoh, by pretending that the Jewish nation only wanted to go three days' journey to sacrifice in the wilderness, and at the same time God says, that he is “sure the King of Egypt will not let you go.” If God is the ruler and ordainer of all things, he must have ruled and ordained that his chosen people should be ill-treated by Pharaoh, whom God must have created for that very purpose. Can anything be more inconsistent with the character of a just and merciful Deity? Cahen says, it is not easy to reconcile the involuntary hardening of Pharaoh's heart with the doctrine of a free will.

Verse 24.—“And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.” What does this mean? If the Lord sought to kill Moses, what hindered him from carrying out his desire? It is strange that he should seek to kill the very man whom he had selected to lead his chosen people out of Egypt. Where was the Inn, or *caravanseraï*, situate, in which the All-Powerful sought to kill his newly appointed prophet? The foot note to the Douay says it was an angel who met

and sought to kill Moses. Onkelos says the same thing. The circumcision of the son of Moses seems connected with the story, but not very clearly. The abrupt transition from the message to Pharaoh, in v. 23, to the seeking to kill Moses, shows that something has been lost from the original text. The vv. 22-27, read as they stand, are absurd. In our version we are told that *after* the Lord let Moses go, Zipporah said, "A bloody husband thou art, because of the circumcision." In the Douay we find that Zipporah used these words—*before* the Lord let Moses go.

Verses 25 and 26.—The Septuagint has, *estē to aima tēs peritomēs tou paidiou mou*, "the blood of the circumcision of my son has ceased."

Verses 28-30.—Aaron, who wrought the signs, and spoke the words to the people, did so apparently without any direct communication from God, as to either the signs or oral declarations. He must have been more credulous or much more daring than Moses, for he seems to have readily undertaken, upon the mere representation of his brother, that which his brother had hesitated to do, although personally commanded by God.

Chap. v.—It is noteworthy that Moses not only adopts the ruse and pretence that he only desired a temporary leave of absence in order that the Jews might sacrifice, but he also speaks as though God would punish his people if such sacrifices were not offered.

Chap. v., vv. 2 and 3.—"And Pharaoh said, 'Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.' And they said, 'The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence, or with the sword.'" Moses and Aaron, when replying to Pharaoh, have evidently no idea of IEUE as an infinite and only God. They answer, "The God of the Hebrews met us." IEUE is to Moses a god of the Hebrews, just as Osiris is a god of the Egyptians.

Verses 22 and 23.—"And Moses returned unto the Lord, and said, 'Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since

I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.' ” The faith of Moses in the divine wisdom and power was not yet very great, notwithstanding his special intercourse with God, nor does his reverence for the omnipotent manifest itself in his language.

Chap. vi., v. 3.—“And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them.”* In the commentary on Genesis, attention has already been drawn to the contradiction involved in this verse. Colenso, who notices the subject in his earlier parts, examines the matter very elaborately in his last volume. Following the majority of German critics in separating the Pentateuch into various Elohist and Jehovistic documents belonging to different ages, he declares that,† “It is plain that the Elohist has intentionally abstained from using the name ‘Jehovah,’ till he had given the account of its revelation to Moses, in Exodus, chap. vi., vv. 2-7. He *meant*, therefore, to imply that it was literally *not known* till the time of Moses; and the words in Exodus vi., v. 3, ‘I appeared unto Abraham, Isaac, and Jacob, by El Shaddai; but (by) my name Jehovah was I not known to them,’ were really intended by him to be understood in this sense, which is their most obvious and natural meaning.

“The Elohist, then, meant to teach his people that the name ‘Jehovah’ *was not the name which their great forefathers used* for the Deity. It was comparatively a modern name, at the most only three or four centuries old, and was first revealed to living man at the time of the Exodus.

“On the other hand, we find the Jehovist habitually using the name ‘Jehovah’ from the first, putting it into the mouth of Eve (chap. iv., v. 1), and saying that from the time of Seth men ‘began to call upon the name of Jehovah.’ And, in short, he represents the name as thoroughly well-known, not only to the Patriarchs, and their wives and families, but to the *Philistines* (chap. xxvi., vv. 28, 29), and *Aramæans* (chap. xxiv. 31, 50, 51) generally.

* See pages 112 to 115.

† Part 5, p. 269. See also part 2, p. 357.

This contradiction shows us at once that the Jehovist did not believe implicitly in the Elohist account of the origin of the name, and for some reason thought it best to carry back that origin to the most distant ages of mankind. And from this fact alone, independently of all other considerations, we may infer at once that the account in Exodus, chap. vi., v. 2 and v. 7, is not to be taken as historically true."

Cahen says, "*Le Tetragramme est souvent annoncé dans la vie des patriarches. Il est même dit expressément que ce nom a pris cours du temps de Seth* (Genesis, chap. iv., v. 26) ; *ce qui est difficile à concilier avec ce qui est dit ici.*"* "The four-lettered name is frequently mentioned in the lives of the Patriarchs. It is even expressly stated that the use of the name commenced in the time of Seth, which is difficult to reconcile with that which is here stated."

Nicolas, in a chapter on Jehovism, examines at considerable length the arguments of Vatke, Hengstenberg, Tholuck, Bohlen, and Knobel, as to the use, origin, and meaning of the words Jehovah and Elohim. Nicolas regards the word Jehovah as expressing the eternal, and the word Elohim, as expressing the all-powerful ; remarking that the latter word is also applied to kings, princes, and judges, and the former only to Deity. Nicolas regards the Hebrew theology, expressed in connection with the name Jehovah, as purely monotheistic ; but Von Bohlen takes precisely the opposite view. He says, "The Pentateuch can no better conceal, than the books which immediately succeed it, that Jehovah was at first merely the national Deity of the Israelites. Cain is afraid to dwell in a land where "Jehovah is not;" the Deity "goes down" with his people into Egypt, and appears there to his chosen servants. He is constantly spoken of as "the God of Abraham, Isaac, and Jacob," or "the God of the Hebrews;" they are forbidden to have any gods beside him, and Jehovah is represented as holding such other Gods to be similar to himself, although he eventually subdues them, and (as every nation believes of its tutelar deity) he is more powerful than they.

* Genese, chap. xiv. ; Exode, chap. vi., 3.

Such it is evident cannot be termed a pure "monotheism."*

Colenso argues for the Phœnician origin of the four-lettered name which he identifies with $\text{IA}\Omega$, "a mysterious name, employed chiefly at the great feast of the Harvest," and used to designate the sun.

In an abridged translation from Moses, the Bishop gives the following extracts:—" (I.)† IAO is the sun—God at the different times of the year, with the predominant idea of Adonis as the harvest-Deity. In general, however, he represents a complexity of nature-deities, whose powers he comprehends in the meaning of his name, which is one full of mystery, and, according to Sanchoniathon, was taught in the priestly mysteries by the very oldest Phœnician hierophants.

" (II.)—As Adonis-Elyon, he is the primary being, together with the female goddess of nature, out of whom was born Uranos-Ge, as husband and wife, who parted afterwards from one another into 'heaven,' and 'earth.'

" (III.)—His name also was introduced, together with Dionysia, among the Greeks under various forms.

" (IV.)—In the Chaldee Religion, IAO was a designation of the spiritual principle of Light and Life, and seems to denote sometimes the highest Light-principle (Bel-Saturn), sometimes its efflux and image (Bel-Mithra). All these different ideas, however, are gathered up in his mysterious name IAO , which denotes him as the Principle of Life."

"The Chaldæans call the Deity IAO , which means in the tongue of the Phœnicians 'Intelligent Light;' and He is often also called 'Sabaoth,' as being over the seven (poles) heavens—that is, the Creator. Lydus, *de Mens.* iv., 38, p. 74.

"With this may be compared another passage of Lydus, *de Mens.* iv., 38, p. 74, of Sabaoth, the Creator; for thus among the Phœnicians is the creative number named.

"The first of these passages is found also in Cedrenus, i., p. 296, in a different connection, and with the name corrupted:

"For ($\eta\alpha\omega$ read 'Iaw) IAO among the Chaldæans is

* Von Bohlen, Genesis, chap. xiii.

† Part v., pp. 312 and 316.

interpreted to mean, in the tongue of the Phœnicians, "Intelligent Light," and Sabbath also (to mean) "over the Seven Heavens"—that is, the Creator-Deity.

"Thus, then, we obtain the following new ideas about IAO :—

"(I.)—He was throned above the "Seven Heavens" of the Chaldæans ;

"(II.)—He was a Light-Being, and, in fact, the holy Light-Principle, "Intelligent Light," out of which, according to Chaldeeism, all spiritual beings emanated ;

"(III.)—He was regarded as Creator."

It is not unworthy of notice that the remarks of Colenso, and the authors from whom he quotes, are, to a considerable extent, corroborative of the views put forward by the Rev. Robert Taylor (following Dupuis and Drummond) in his *Diegesis** and *Devil's Pulpit*, as to the Tsabaistic origin of our Hebrew mythology.

It is much to be regretted that the great learning and keen wit of Robert Taylor are sometimes rendered less effective for modern readers by the special mode of utterance adopted. He had to fight with rough adversaries, and he was drawn to fight with coarse weapons. The views he advocates on the Christian astro-mythology have received support from some most erudite investigators of Bible myths. That the sun, under various personified phases, has supplied the world with gods from the most ancient to the more modern, not excluding Jesus Christ, it would be idle to deny, after the researches of Dupuis, Drummond, and Higgins, or even after perusing such a work as Keightley's *Mythology*. The Bishop of Natal, by his quotations from Jablonsky and Movers, places before the multitude a ray of light on Christian history, from the use of which they may guess why the day fixed for the birth of Jesus corresponds with the New Year's birth, and why *Sunday* is our Lord's day. It will be, however, new to many, the suggestion that to Jesus himself has been applied the mystic name, IAO, and that this has been applied to him avowedly as the mystic emblematical sun.

* *Diegesis*, chap. xxii.

Kalisch*, who, in his commentary on Exodus, seems much more orthodox than in his later volume on Genesis, warmly combats the notion of any Phœnician, Egyptian, Chinese, or other than Hebrew origin for the word. The "I am all that has been, that is, and that will be," of the Temple of Isis, is not admitted by Kalisch as having the antiquity claimed for it.† Speaking of the sacredness of the name, Jehovah, he observes that, according to the Talmud, "Even he who thinks the name of God in its true letters, forgets his future life." The Egyptians had also a God whose name was too sacred for utterance. Nicolas, while admitting that there are weighty arguments in favour of the hypothesis of the Phœnician origin of the word, denies that those arguments are convincing.

Verse 9.—"And Moses spake so unto the children of Israel; but they harkened not unto Moses for anguish of spirit, and for cruel bondage," although, according to chap. iv. v. 31, they had previously believed.

Verse 10.—Kalisch says, "It cannot be denied that the following part of this chapter, and the beginning of the following, to verse 7, is so obscure in its internal connection and structure, that the often-repeated assertion that we have here incoherent fragments unskilfully inserted in the context, appears at the first glance not without foundation. For neither contain—verses 11 to 13, or verse 26 to chap. vii. v. 7—any new information, nor does the genealogy, verses 14 to 25, seem in its proper place here."

Verse 15.—The family of Ohad is not mentioned in Numbers, chap. xxvi. v. 12. Jemuel is there called Nemuel;‡ Zohar is there called Zerah; and so in First Chronicles, chap. iv. v. 24, where also Jachin is called Jarib.

Verse 17.—Libni is, in First Chronicles, chap. xxiii. v. 7, called Laadan. If the writer of Chronicles only had our Pentateuch to refer to, from whence did he get the names of the children of Libni and Shimei? The writer of the names of this family in Chronicles makes a most extraordinary jumble of confusion and contradiction.

* Exodus, chap. lii.

† See also on this, Nicolas, p. 154.

‡ See Commentary on Genesis, p. 136.

Verse 18.—No sons of Hebron are given in this chapter ; but in First Chronicles, chap. xxiii. v. 19, and in chap. xxiv. v. 23, four are named.

Verse 21.—Of the sons of Izhar, three are here named, Korah, Nepheg, and Zichri ; but in First Chronicles, chap. xxiii. v. 18, only one is named, Shelomith, or, according to chap. xxiv. v. 22, Shelomoth.

Verse 22.—The sons of Uzziel are here given as three, Mishael, Eezaphan, and Zithri ; but in First Chronicles, chap. xxiii. v. 20, two are only named as “ Micah the first, and Jesiah the second.”

Verse 20.—“ And Amram took him Jochebed, his father’s sister, to wife.” The Septuagint makes Jochebed “ daughter of Amram’s father’s brother.” Cahen suggests that this is so put because the marriage was within the prohibited degrees. The Septuagint also adds after Moses the words, “ and Miriam, their sister.” The name Jochebed being a compound, including the name Jah as prefix, religious critics are embarrassed by this, for, if the name Jah was not known prior to Exodus, chap. vi. v. 3, how could the ancestors of Moses use it? Dr. John Pye Smith says that it appears to him impossible that the father of Moses should marry the daughter of Levi. Colenso says, “ It is stated in the above passage that Amram took him, Jochebed, his father’s sister, Kohath’s sister, and, therefore, Levi’s daughter, to wife ; and so, also, we read in Numbers, chap. xxvi. v. 59, “ And the name of Amram’s wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt ; and she bare unto Amram Aaron and Moses, and Miriam, their sister.” Now Levi was one year older than Judah, and was, therefore, forty-three years of age when he went down with Jacob into Egypt ; and we are told, in Exodus, chap. vi. v. 16, that Levi was 137 years old when he died ; Levi must have, therefore, lived, according to this story, 94 years in Egypt. Making the extreme supposition of his begetting Jochebed in the last year of his life, she may have been an infant 94 years after the migration of Jacob and his sons into Egypt. Hence it follows

* See Colenso, part 5, p. 273.

that if the sojourn in Egypt was 430 years, Moses, who was 80 years old at the time of the Exodus, must have been born 350 years after the migration into Egypt, when his mother must have been, at the very least, 256 years old.* "And the years of the life of Amram were an hundred and thirty and seven years." The Septuagint says, "One hundred and thirty-two."

Verses 26 and 27 could scarcely have been written by Moses, but rather appear to have been written, long after his age, by some one who wished to identify the Aaron and Moses of the genealogy with the Aaron and Moses to whom the Lord spoke, and who repeats, in oriental style, the words of identification. Cahen says, verse 26 gives the names, Aaron and Moses, in order of birth, and verse 27 reversed in order of dignity. Vater says, "Thus an author writes of men who lived long before him."

Chap. vii. v. 1.—What is meant by the words "I have made thee a God to Pharaoh?" In what sense could Moses be considered as Pharaoh's God? He was not worshipped by Pharaoh, nor did he rule Pharaoh. According to chap. iv. v. 16, Moses was to be instead of a God to Aaron. The Lord's reply is in answer to Moses's excuse that he is uncircumcised. From this it would appear that Egyptians had some repugnance to uncircumcised persons; yet, Moses, if born a Jew, ought to have been circumcised long before being put away in the ark—that is, if the Jews practised the rite, and if Moses, under care of Pharaoh's daughter, had been educated an Egyptian from his boyhood, he might fairly be supposed to have also conformed to all Egyptian customs.

Verse 7.—"And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh." So that, though Aaron was the elder born, he seems to have escaped the river to which all the male infants were to have been consigned, according to Pharaoh's order. His birth is passed over without notice in the text, so much so that, according to chap. ii., verses 1 and 2, Moses would appear to be the first son born after the marriage of his parents.

* Part 1, p. 93.

Verses 10, 11, and 12.—“And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron’s rod swallowed up their rods.” The only possible conclusion from these verses is that sorcery, magic, and enchantment are actually practicable. Many clever tricks are practised in the East by serpent charmers, but the text does not regard these as tricks. It relates that the “magicians did so with their enchantments.”

Kalisch, notwithstanding his orthodox efforts to clear away all the difficulties of Exodus, says, “It cannot be denied that the Pentateuch considers miracles performed, apparently not under the name of the God of Israel, but under the fancied influence of other deities, as not impossible; and that it admits even predictions which might be realised, and which are called ‘false signs’ only because they are given in a bad cause.” Yet, to-day fortune-telling and conjuring are, except when practised as a show or stage performance, regarded as impostures deserving the House of Correction. As a specimen of the truly pious style of explanation, the following quotation is presented :* —“It may seem surprising that Jehovah should so far give countenance to a false religion as to permit these deceivers to imitate the miracles of his servants. But this was a contest between the votaries of the true God and the worshippers of demons. The necromancers were, therefore, suffered to succeed in some instances, to encourage them to persevere in their opposition, that the victory of Jehovah might be the more triumphant, and their defeat the more mortifying and complete.”

To judge by the standard of to-day, the whole account of these miracles is in the highest degree unreasonable; even the most pious Theist, if he claimed for God the power

* Jones’s Biblical Encyclopædia.

to turn a rod into a serpent, would hesitate to concede the same power to the sorcerers and magicians of Egypt. The throwing down the rod by Aaron, its change into a serpent, or dragon, as some versions put it, and the swallowing the other rods, form a juggler's display without purpose or utility, because God has already predestined that the signs should not produce any effect whatever upon Pharaoh. It is under colour of such a narrative, and of the texts in various parts of the Bible relating to witches and wizards, that the most monstrous beliefs have prevailed amongst Christian nations of all classes, and which follies, although nearly extirpated in most brutal fashion by the pious witch-hunters of past generations, to this day are found occasionally where piety and ignorance predominate.

Verses 19, 20, and 21.—These verses clearly threaten to change the whole of the water throughout Egypt, and consequently appear to teach that the *whole of the water* in Egypt was turned to blood; if so, the 22nd verse would be incorrect in stating that the magicians did the same, because, if *all the water* had been already turned to blood by Aaron, there would not be any left for the magicians to operate upon. Aben Ezra, seeing this difficulty, asks what waters the Egyptian magicians could change into blood, and suggests that they might have changed the subterranean waters.* We are told that this plague was throughout the whole of the land of Egypt; if so, the Jews must have suffered equally with the Egyptians. In support of the views put forward by those who regard these plagues as according with Egyptian climatic conditions, Cahen remarks that the Nile always reddens as it becomes swollen and troubled at the time of the inundations.

Chap. vii. in the Hebrew has 28 verses—that is, it includes the first 4 verses of chap. viii.

Chap. viii., v. 9.—“Glory over me when shall I entreat for thee.” These words are not very clear. The Douay has, “Set me a time when I shall pray for thee.”

Verse 16.—“Lice.” Kalisch has “gnats;” the Douay, “sciniphs,” this being merely the putting into English letters the Greek of the Septuagint *sciniphes*, which Cahen renders “gnats.”

* Cahen, Exode, p. 28.

Verses 17 and 18.—Had it not been for the previous transformation of non-existing water, it would scarcely be a matter for wonder that the magicians could not turn the dust into lice, when we are told that *all the dust* had been previously changed by Aaron.

Verse 21.—“Swarms of flies.” Josephus says these were “various sorts of pestilential creatures;” and this is, to some extent, endorsed by the marginal reading of our Bible, “a mixture of noisome beasts.” Aben Ezra makes it “crowds of wild beasts;” Cahen has “*un melanged’ insects*;” Kalisch, “the beetle.”

Verses 22 and 23.—It appears from these verses as if the Jews had been equal participators in all the evils attaching to the previous plagues. It is here, for the first time, that any protection to the Israelites is spoken of. Josephus says that, after the fourth plague, Pharaoh would have let the Hebrew men and women go away to sacrifice, but he would not let them take their children.*

Chap. ix., v. 10.—What kind of beasts could the boils break out upon, when all the cattle were killed by murrain? In verse 6 it is expressly stated that “all the cattle of Egypt died.”

Verse 16.—“And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.” Cahen observes that, notwithstanding the God of the Jews did this that his name might be known through all the earth, yet that a large majority of humankind knew nothing of the Pentateuch, or of the Hebrew Deity. Even at the present day there are millions who live and die, never hearing of the plagues of Egypt.

Verses 20 and 21.—“He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses. And he that regarded not the word of the Lord left his servants and his cattle in the field.” There is no account here of God’s words being communicated to Pharaoh and the Egyptians. Perhaps a passage has been lost from the text. The Samaritan codex

* Antiquities, book 2, c. 14.

adds that Moses did tell Pharaoh. The writer of these verses ought to have remembered that all the cattle of Egypt were killed by the murrain, but he would then have had to explain how cattle already dead could flee from the field to escape being killed by the hail.

Verse 28.—Josephus says that, after the hail, Pharaoh “bid Moses take the Hebrews away with their wives and children, but to leave their cattle behind.”*

Verse 30.—“But as for thee and thy servants, I know that ye will not yet fear the Lord God.” The Douay has, “do not yet fear;” the Geneva has, “I know, afore I pray, ye will feare before the face of the Lord God.” Kalisch argues that the Douay is the correct rendering. Cahen intimates, following the Rabbis, that the word “not” has been left out in the Hebrew text.

Chap. x. v. 9.—By this, and verse 25, it appears that Moses still pursued a policy of equivocation towards Pharaoh, notwithstanding that God had so manifested his power against the Egyptians. The request made by the Jewish prophet is not that the Israelites may be liberated, but that they may be temporarily released for the purposes of a sacrifice.

Verse 13.—“And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.” The Geneva version calls the locusts “grasshoppers.” Cahen translates the words “east wind” as “south wind,” following the Septuagint. The Douay has “a burning wind,” after the Vulgate, which has “*ventus urens*.” Kalisch defends our version, remarking that “It has frequently been asserted that an east wind could not have brought the locusts into Egypt, because these insects always wander south to north, and because they cannot well fly over water, and would, therefore, have perished in the Red Sea before reaching Egypt.” Kalisch regards neither of these arguments as sufficient.

Verse 14.—“And the locusts went up over all the land

* Antiquities, book 2, chap. 14.

of Egypt, and rested in all the coasts of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such." Cahen remarks that Joel, describing, in a very poetic fashion, a plague of four kinds of locusts (Joel, chap. ii.), uses very similar language. Kalisch says that the two passages have been regarded as contradictory, but seeks to explain them* by alleging that in Exodus the quantity, and in Joel the number of species, is the feature unparalleled.

Verse 19.—"And Jehovah turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea." For "west wind" the original Hebrew of this passage has "wind of the sea"—that is, of course, the Mediterranean Sea, from which westerly winds blew over the land of Canaan, but not over Egypt. This expression obviously could not have been familiarly used in this way till some time after the people were settled in the land of Canaan, when they would naturally employ "wind of the sea," "seaward," to express "west wind," "westward," (1st K., vii. 25, 1st Ch., ix. 24, 2nd Ch., iv. 4), though they had also other ways of expressing the west (Jo., xxiii. 4, 1st Ch., xii. 15, Is., xlv. 6). It is evident that neither Moses nor one of his age could have invented this form of expression, either while wandering in the wilderness, or even when, in the last year, according to the story, they had reached the borders of the promised land, and the Mediterranean lay then actually to the west of their position. Still less could he have used the phrase "wind of the sea" to express a westerly wind, with reference to an event occurring in the land of Egypt, where the Mediterranean lay to the north, and the Red Sea to the east. And the same expression occurs in many other places of the Pentateuch, as G., xii. 8, xiii. 14, xxviii. 14, E., xxvi. 22, 27, xxvii. 12, xxxvi. 27, 32, N., ii. 18, iii. 23, xi. 31, xxxiv. 6, xxxv. 5, D., i. 7, iii. 27, xxxiii. 23.

It may, perhaps, be said that the Hebrews retained their own language, and their old forms of expression, after they went down to Egypt, and so used mechanically, as it were,

* Exode, p. 40; and Exodus, p. 168.

the word "sea" for "west," though so inappropriate. If this were the *only* difficulty to be met, such an explanation might be admitted. As it is, the phenomenon in question is but one of many like phenomena, as *e.g.*, that, in Genesis, xli. 6, the "east" wind is spoken of as a "parching" wind, which, as Gesenius observes, "it certainly is in Palestine, but not in Egypt, whence the LXX. in that place write 'south-west' wind instead of 'east' wind," and is very strongly suggestive of a later date of composition, for those parts, at least, of the Mosaic narrative in which it occurs.*

Verses 21, 22, and 23.—"And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even the darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings." The difficulties as to this miracle become greater when you consider that the children of Israel were spread all over Egypt (chap. i. v. 7), and that they lodged in the same houses with Egyptians (chap. iii. v. 22), and that their dwellings were frequently in the same neighbourhoods. Darkness and light must have been near neighbours, and it is curious to consider whether, if an Egyptian and Israelite were at the time of the plague in the same room, light or darkness would prevail. Kalisch remarks that in the Septuagint, verse 23, it states, "neither rose any man from his bed." Kalisch objects to the Septuagint version as improbable. Does the learned doctor mean by so objecting that the narrative of this plague, as recorded in our version, bears an air of probability? To a plain mind, a patch-work of light and darkness over the whole of a country is about as great an improbability as can well be conceived.

Verse 29.—"And Moses said, Thou has spoken well; I will see thy face again no more." Yet, in chap. xi. v. 8, we find Moses again in the presence of Pharaoh.

* Colenso, part ii., pp. 199 and 200.

Chap. xi. v. 3.—“And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.” And the Lord *gave* the people favour. The Douay reads, “And the Lord *will give* favour to his people.” Our version is evidently incorrect, because the Egyptians afterwards suffered another plague, which would have been cruel and unnecessary had they already granted or been favourable to the wish of the Israelites. “And the man Moses was very great.” Moses can scarcely be supposed to have written this of himself.

Verse 5.—Commenting on this verse, Cahen remarks that ten righteous men would have been enough to have saved Sodom, but here thousands of innocent beings are condemned for one man’s crime.

Goethe quaintly says—“The petition (of Moses and Aaron) was thus refused ; and, with plagues oversweeping the land, evermore pressingly renewed, ever more obstinately denied. But the excited Hebrews, in the prospect of a land of heritage promised by an ancient tradition, in the hope of independence and self-government, recognised no further duties. Under the pretence of a universal feast, they borrowed from their neighbours vessels of gold and silver, and at the moment when the Egyptians thought the Israelites occupied with a harmless festivity, an inverted Sicilian vespers was undertaken ; the foreigner murdered the native, the guest the host ; and, guided by a savage policy, they smote only the firstborn, that, in a land where primogeniture enjoyed so many privileges, the selfishness of the younger sons might be occupied, and the instantaneous vengeance avoided by a swift flight. The artifice succeeded ; the murderers were thrust out instead of being punished. Later only the King gathered his host ; but the chariots and horsemen, otherwise so terrible to foot-soldiers, fought, on marshy ground, an unequal fight with the light and light-armed rearguard, probably with the same resolute, daring band who had already exercised themselves with the perilous universal murder, and whom, in the sequel, we cannot but recognise and distinguish by their horrible deeds.”*

* Westöstlicher Divan. Israel in the Wilderness.

Chap. xii. v. 17.—“And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.” This would seem to be a commandment given after the Exodus. The Douay, instead of “have I brought,” has “I will bring.” Kalisch and Cahen translate in accordance with our version.

Reading verses 3 and 6 attentively, portions of this chapter have the appearance of being later additions, applying to an occasion of the passover subsequent to the flight.

Verses 21, 22, 23, and 28.—“Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the pass-over. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.” Colenso comments very fully on these verses. He says* :—

“In one single day the whole immense population of Israel, as large as that of London, was instructed to keep the passover, and actually did keep it. I have said ‘in one single day,’ for the first notice of any such feast to be kept is given in this very chapter, where we find it written, verse 12, ‘I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast.’

“It cannot be said that they had notice several days beforehand, for they were to ‘take’ the lamb on the tenth day of the month, and ‘kill’ it on the fourteenth (vv. 3, 6),

* Part i. p. 54.

and so verse 12 only means to say 'on *that* night—the night of the fourteenth—I will pass through the land of Egypt.' For the expression in chap. v. v. 12 is distinctly—as in chap. xiii. v. 8, and so chap. v. v. 14—'*this* day shall be unto you for a memorial'; and, besides, in the chapter preceding, chap. xi. v. 4, we read, 'And Moses said [to Pharaoh], Thus saith Jehovah, *about midnight* will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die,' where there can be no doubt that the 'midnight' then next at hand is intended. It is true that in the story as it now stands, the directions about 'taking' the lamb on the tenth day, and 'keeping' it till the fourteenth, are perplexing and contradictory.

"'Moses called all the elders of Israel.' We must suppose, then, that the 'elders' lived somewhere near at hand. But where did the two millions live? And how could the order to keep the passover have been conveyed, with its minutest particulars, to *each individual household* in this vast community in one day—rather in *twelve hours*, since Moses received the command on the very same day on which they were to kill the passover *at even* (Exodus, chap. xii. v. 6)?

"It was absolutely necessary that the notice should be distinctly given to each separate family. For it was a matter of life and death. Upon the due performance of the divine command it depended whether Jehovah should 'stride across' the threshold (see Is., chap. xxxi. v. 5), and protect the house from the angel of death, or not. And yet the whole matter was perfectly new to them. The specific directions—about choosing the lamb, killing it at even, sprinkling its blood, and eating it with unleavened bread, 'not raw, nor sodden at all with water, but roast with fire,' 'with their loins girded, their shoes on their feet, and their staff in their hand'—were now for the first time communicated to Moses, by him to the elders, and by them to the people. These directions, therefore, could not have been conveyed by any mere *sign*, intimating that they were now to carry into execution something about which they had been informed before. They must be plainly and fully delivered to each individual head of a family, or to a number

of them gathered together, though these, of course, might be ordered to assist in spreading the intelligence to others, but so that no single household should be left uninformed upon the matter.

"This would be done *most* easily if we could suppose that the whole Hebrew community lived as closely together as possible, in one great city. In that case, we should have to imagine a message of this nature, upon which life and death depended, conveyed without fail to every single family in a population as large as that of London, between sunrise and sunset, and that, too, without their having had any previous notice whatever on the subject, and without any preparations having been made beforehand to facilitate such a communication.

"The story, however, will not allow us to suppose that they were living in any such city at all. Having so large flocks and herds, 'even very much cattle' (Ex., chap. xii. v. 38), many of them must have lived scattered over the large extent of grazing ground required under their circumstances; and, accordingly, they are represented as still living in 'the land of Goshen' (Ex., chap. x. v. 26). But how large must have been the extent of this land? We can form some judgment on this point by considering the number of lambs which (according to the story) must have been killed for the passover. The command was, 'They shall take to them every man a lamb, according to the house of their fathers, a lamb for an house; and if the household be too little for the lamb, let him and his neighbour, next unto his house, take it according to the number of the souls; every man, according to his eating, shall make your count for the lamb' (Ex., chap. xii. vv. 3 and 4). Josephus (*de Bell. Jud.*, vi. g. 3), reckons ten persons on an average for each lamb; but, he says, 'many of us are twenty in a company.' Kurtz allows fifteen or twenty. Taking ten as the average number, two millions of people would require about 200,000 lambs; taking twenty, they would require 100,000. Let us take the mean of these, and suppose that they required 150,000. And these were to be all 'male lambs of the first year' (Ex., chap. xii. v. 5). We may assume that there were as many *female* lambs of

the first year, making 300,000 lambs of the first year altogether.

"But these were not all. For if the 150,000 lambs that were killed for the passover comprised *all* the males of that year, there would have been no rams or wethers left of that year for the increase of the flock. And, as the same thing would take place in each successive year, there would never be any rams or wethers, but ewe-sheep innumerable ; or, indeed, when the first set of rams died out, there would be no more propagation, and both ewes and rams would cease. Instead, then, of 150,000, we may suppose 200,000 male lambs of the first year, and 200,000 female lambs, making 400,000 lambs of the first year altogether. The total number of sheep in an average flock of all ages will be about *five times* that of the increase in one season of lambing. So that 400,000 lambs of the first year implies a flock of 2,000,000 sheep and lambs of all ages. Taking, then, into account the fact that they had also large herds, 'even very much cattle,' we may fairly reckon that the Hebrews, though so much oppressed, must have possessed at this time, according to the story, more than two millions of sheep and oxen.*

"What extent of land, then, would all these have required for pasturage ? Let us allow five sheep to an acre. Then the sheep alone of the Israelites would have required 400,000 acres of grazing land—an extent of country considerably larger than the whole county of Hertfordshire or Bedfordshire, and more than twice the size of Middlesex, besides that which would have been required for the oxen.

"We must, then, abandon altogether the idea of the people living together in one city, and must suppose a great body of them to have been scattered about in towns and villages, throughout the whole land of Goshen, in a district of 400,000 acres—that is, twenty-five miles square [625

* This is hardly the full extent of the difficulty, for, as the lambs were to be free from blemish, they would be only a selection from a still larger number. Maimonides declares that, according to Jewish tradition, the four days between the taking and sacrifice of the lamb were to afford time to see that the intended victim was faultless (Kalisch, Exodus, p. 190).

square miles], larger than Hertfordshire (391,141 acres). But, then, the difficulty of informing such a population would be enormously increased, as well as that of their borrowing, when summoned in the dead of night (Ex., chap. xii. vv. 29-36), to the extent implied in the story. For, even if we supposed the *first* message to prepare, kill, and eat the Paschal lamb, communicated to the whole people within twelve hours, and acted on, when they were abroad in full daylight—or that they actually had had a previous notice to ‘take’ the lambs on the tenth, and ‘keep’ them to the fourteenth—yet how could the *second* notice, to start, have been so suddenly and completely circulated? Not one was ‘to go out at the door of his house until the morning’ (Ex., chap. xii. v. 22). Consequently, they could not have known anything of what had happened in Pharaoh’s house and city, as also among his people throughout the whole ‘land of Egypt’ (Ex., chap. xii. v. 29), until the summons from Moses, or, at least, the news of the event reached each individual house. The whole population of Hertfordshire, by the census of 1851, was considerably under 200,000 (167,298). We are to imagine, then, its towns and villages increased more than *tenfold* in size or in number. And, then, we are to believe that every single household throughout the entire country was warned in twelve hours to keep the Feast of the Passover, was taught *how* to keep it, and actually *did* keep it; and that, further, they were warned against midnight to start at once in hurried flight for the wilderness when each family was shut up closely in its own house, and strictly forbidden to come out of it till summoned, and they could not, therefore, communicate the tidings freely as by day from one person to a number of others.”

Chap. xii. v. 29.—In this verse is related the horrible consummation of a series of plagues which God had caused to fall on the Egyptians. And why all this punishment? Was it because the Egyptians, as a nation, had oppressed the Israelites? If so, the cattle, the trees, and the green herbs were included in the punishment, although they could not have participated in the offence; besides which, the Egyptians could never have oppressed the Israelites if

the oppression had not been permitted by the Omnipotent Deity who had sworn to Abraham to protect and cherish them. Was the punishment because Pharaoh would not let the children of Israel go? If so, what had the first-born of the "maid-servant in the mill, and of the captive in the dungeon," to do with Pharaoh's offence? How could these poor wretches prevent the decree of Egypt's mighty chieftain? But even Pharaoh was specially controlled by God; in chap. iv. v. 21, chap. vii. v. 3, chap. ix. vv. 12 and 16, chap. x. vv. 1, 20, and 27, chap. xi. v. 10, and chap. xiv. v. 4, we have distinct repetitions of the statement that God himself hardened Pharaoh's heart and prevented him from allowing the children of Israel to go. Then, why all this punishment? In chap. ix. v. 16, chap. x. v. 2, and chap. xiv. v. 4, we are told that God raised Pharaoh up for the very purpose of smiting him and his people, so that God might perform the miracles, that the name of God might be declared throughout all the earth, that the Israelites might worship the Lord, and that the name of God might be honoured amongst the Egyptians; and in seeking to attain this result, which, to this day, has not been arrived at, God plagues and torments the Egyptian nation with most painful and destructive plagues, killing the first-born in every family, from the monarch who sat on the throne to the captive in the dungeon, and ending by drowning Pharaoh and his army in the Red Sea. The religious thinker, attempting to examine this horrible picture, might, perhaps, be tempted to blaspheme by questioning God's justice and goodness, were he not saved from this dilemma by a consciousness of the falsity and absurdity of the whole tale. According to chap. ix. vv. 3 and 6, all the cattle of the Egyptians, their horses, asses, camels, oxen, and sheep, were killed by the murrain; by verse 10 of the same chapter, a boil breaking forth with blains is sent upon the same cattle; by verse 19 the Egyptians are cautioned to gather in *their cattle*, which, if the preceding verses be true, were already dead, lest they should again die from the effects of the hail, and he who feared the Lord amongst the servants of Pharaoh made his *dead* cattle flee into the house

lest they should be killed again, and those who did not fear the Lord had their cattle killed a second time by the hail; in chap. x. v. 25, Moses asks Pharaoh to give him some of his *twice killed* cattle that he may kill them a third time as sacrifices to the Lord; in chap. xii. v. 29, God, in the night, kills the first-born of all the cattle, some of which must have been thus *thrice* killed; yet, despite all this, we find Pharaoh with an army of chariots, horses, and horsemen, who are finally and irrecoverably got rid of by being drowned in the Red Sea.

Verses 37 and 38.—“And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.” Cahen says, “This supposes a nation of at least 3,000,000 individuals; when camped with their beasts and camels, they would have occupied at least a square league of surface, and in marching must have extended into a column many miles long. It is difficult for such a multitude to travel in any country, and very difficult indeed to obtain nourishment in a desert.” After reading Colenso’s comments, which are subjoined, the reader should take De Quincey’s masterly essay on the Revolt of the Tartars, from which he may judge the difficulties attending the exodus of any cattle-holding people. The Bishop of Natal says:—

“It appears from N., i. 3, ii. 32, that these six hundred thousand were the men in the prime of life, ‘from twenty years old and upward, all that were able to go forth to war in Israel.’ And this large number of able-bodied warriors implies a total population of at least two millions. Here, then, we have this vast body of people of all ages, summoned to start, according to the story, at a moment’s notice, and actually started, not one being left behind, together with all their multitudinous flocks and herds. I do not hesitate to declare this statement to be utterly incredible and impossible. Were an English village of (say) two thousand people to be called suddenly to set out in this way, with old people, young children, and infants, what indescribable distress there would be! But what shall be said of a

thousand times as many? And what of the sick and infirm, or the women in recent or imminent childbirth, in a population like that of London, where the births are 264 a-day, or *about one every five minutes?*

“But this is but a very small part of the difficulty. We are required to believe that, in one single day, the order to start was communicated suddenly, at midnight, to every single family of every town and village throughout a tract of country as large as Hertfordshire, but ten times as thickly peopled; that, in obedience to such order, having first ‘borrowed’ very largely from their Egyptian neighbours in all directions (though, if we are to suppose Egyptians occupying the *same* territory with the Hebrews, the extent of it must be very much increased), they then came in from all parts of the land of Goshen to Rameses, bringing with them the sick and infirm, the young and the aged; further, that, since receiving the summons, they had sent out to gather in all their flocks and herds, spread over so wide a district, and had driven them also to Rameses; and, lastly, that, having done all this since they were roused at midnight, they were started again from Rameses that very same day, and marched on to Succoth, not leaving a single sick or infirm person, a single woman in childbirth, or even a ‘single hoof’ (E., x. 26), behind them!”

Verses 40 and 41.—“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” Stephen, in Acts, chap. vii. v. 6, says it was four hundred years. Dr. John Pye Smith, with all his orthodoxy, felt that there was a great difficulty to encounter, and writes as follows* :—

“Many comprehend in this reckoning the time from the communication to Abraham (Genesis, chap. xv. v. 13), or his entrance into Canaan, ten years earlier. This will leave only two hundred and fifteen years for the sojourn in

* First lines of Christian Theology, p. 459, as to Hebron. Dr. John Pye Smith could hardly have seen First Chronicles, chap. xxiii. v. 19. (See Genesis, p. 94).

Egypt. Yet, during that period, the population increased to what would give 603,550 *warriors*, men above twenty years old, not including the tribe of Levi (Numbers, chap. i. v. 46). Hence, it is scarcely imaginable that the whole number of the nation could be less than two millions; an increase from seventy-two, which is quite impossible. Supposing that they doubled themselves every fourteen years, the number would have been less than half a million. But if four hundred and thirty years be taken, the increase is probable. We see, also, that the males of the whole family of Kohath were 8,600 (Numbers, chap. iii. v. 28); yet Kohath had only four sons (Exodus, chap. vi. v. 18), from whom the grandsons mentioned are eight in number, none being mentioned from Hebron, who, perhaps, died childless. Also, that the father of Moses should have married the daughter of Levi, appears impossible. Surely, then, one or more generations have fallen out from the table (Exodus, chap. vi. vv. 17 and 18)."

The Samaritan has, "the sojourning of the children of Israel and of their fathers, while they sojourned in the land of Canaan and in the land of Egypt, was 430 years."* This reading would avoid, to some extent, the difficulty as to the 430 years. Cahen says, "Kohath, one of the first priests, and son of Levi, died 133 years old. His son, Amram, 137 years. Moses, Amram's son, 120 years. These added together only make 390 years, leaving 40 deficient. But there were also 40 years between the leaving Egypt and the death of Moses, making the difference 80 years. Moreover, these three generations can have hardly followed one at the end of the other, but must have been, to some extent, concurrent, still further increasing the deficiency. In order to make up the 430 years, some go back to the time of Abraham. But these are met by the difficulty that Genesis, chap. xv. v. 13, says that the Egyptians shall torment the Israelites for 400 years." Josephus says expressly "430 years after Abraham came into Canaan, but 215 only after Jacob removed into Egypt."

Verse 46.—In this verse we have one of many illustra-

* Colenso, part 1, pp. 91 to 95. Cahen, Exode, p. 50.

tions of the value of the Massoretic points. The words בֵּיתָּה BeBITH, אֶחָד AChED, יֶאֱכֹל IAKeL, "In one house it shall be eaten." According to the pointing of the Keri, the last word is *active*; the pointing, according to the Kethiv, makes it *passive*, and two inferences are deduced from this in the Talmud.* Rabbi Jehudah maintains that the man who partakes of the passover HE must eat it in one place, but that the passover itself may be divided, and a part of it eaten by another company in another place; basing his argument upon the Keri, *he must eat it at one place*. Whereas Rabbi Simeon maintains that the passover itself IT, must be eaten in one place, and cannot be divided between two different companies in different places, though the man himself, after having eaten his passover at home, may go to another place and partake of another company's passover; basing his argument upon the Kethiv, *it must be eaten in one place*.†

Chap. xiii. v. 2.—"Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine." By this and several other texts, it is stated that the first-born, both of man and beast, were devoted to the Lord. It is quite clear that the beasts so devoted were to be slaughtered as sacrifices, but it is not so clear as to the fate of the human beings. There are special regulations for some sorts of redemption, by payment, but what were the penalties falling on the unredeemed? By Leviticus, chap. xxvii. vv. 28, 29, and the history of burnt offering by Jephtha of his own daughter, Judges, chap. xi., it appears that human sacrifices were parcel of the Jewish religious rites; a portion of their

* The Keri is the text as written in the margin, the Kethiv the literal text. The Keri velo Kethiv gives the marginal insertion of words not found in the text, supplemented to elucidate it. The Kethiv velo Keri shows the omission in the margin of entire words written in the text, but suppressed to remove difficulties. Bellamy says, "The Keri translators endeavour to give the sense of the text, and frequently omit some important word, or attempt to alter the original. But by Chetib (or Kethiv) is meant the true text, which should be so translated as not to reject a single word in the original. The Keri and Chetib translators stand opposed to each other.

† Jacob Ben Chajim's Introduction, p. 31.

prisoners seems also to have been sacrificed to the Lord after each victory, as in other idolatrous nations; and in Jephtha's case we find these remarkable words after the account of the sacrifice, "And it was a custom in Israel." Kalisch indignantly denies the allegations made by some writers, which imply frequency of human sacrifice amongst the Jews.* Bunsen suggests that the sanctification of the first-born male was to prevent the practice (amongst the Hebrews) of sacrificing to Moloch, which was common with the Syrian tribes. The Douay says, in a foot-note to the above verse, that the first-born of the beasts were to be sacrificed, but that the first-born Hebrew males were to be deputed to the ministry in divine worship. The text bears the view precisely opposite to Kalisch, Bunsen, and the Douay, especially when compared with Leviticus, chap. xxvii. v. 29, "None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death." This is surely explicit enough without even such an illustration as that of the case of Jephtha's daughter.

Verse 5.—After "Jebusites" the Septuagint adds "the Gergashites and the Perizzites." According to Cahen, the Samaritan version is the same as the Septuagint.†

Verse 6.—"Seven days thou shalt eat." The Septuagint has "six days." In Deut., chap. xvi. v. 8, the text of our version says, "Six days shalt thou eat."

Verse 8.—The Douay differs from our translation, which represents God as directing the Israelite to tell his son *that the feast is held because of that* which the Lord did; while the Douay directs the Israelite to tell his son "what the Lord did," but not that the feast is held because of it.

Verse 9.—"A sign to thee upon thy hand, and for a memorial between thy eyes."‡ Cahen says that "Before writing was known or taught, they were obliged to institute mnemonique means for recalling the historical events fit to consolidate the national unity. Even to-day anniversary fetes serve similarly as historic schools for the people." Kalisch says, "For a people little practised in abstract

* Exodus, pp. 186 and 187.

† See Commentary on Genesis, p. 95.

‡ See v. 16, in which similar language is used.

ideas, and sunk in slavish mental torpor, the prudent legislator thought it advisable to facilitate the understanding of the laws by visible, external symbols and signs ; and, for this purpose, he chose—1. Memorials to be borne on the arm and the forehead (phylacteries תפלין *TePheLIN*) ; 2. Memorials to be written on the doorposts of the houses (מזוזת *MeZZUTh*, Deut., vi. 9, xi. 20) ; and 3. Fringes and threads to be worn on the borders of the garments (ציצית *TsITseTh*, Num. xv. 37-41) ; with respect to which it is expressly said (vv. 39 and 40), ‘And you shall see them, and shall remember all the commandments of the Lord and do them.’ These three precepts, and the practical support they afford, are comprised in the following Talmudical passage :—‘He who has *Tefillin* on his head and his arm—and *Zizith* on his garment—and a *Mesusah* on his door—has every possible guarantee that he will not sin’ (Menach, 33 b.).”

Verse 13.—“And if thou wilt not redeem it, then thou shalt break his neck.” Kalisch says “that it was not cruel to order the killing of an unredeemed male unclean animal, because it was in the power of the owner to redeem it.” But the Douay and Cahen, instead of “if thou wilt not,” translate “if thou do not.” So that, if the owner was unable to redeem, he was obliged to kill.

Verses 17 and 18.—“And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near ; for God said, ‘Lest peradventure the people repent when they see war, and they return to Egypt.’ But God led the people about, through the way of the wilderness of the Red Sea.” Even a devout believer might be sadly puzzled by these verses. Was God afraid lest the people should repent ? and did he express that fear to his confidant. Moses, or in what manner, and to whom did God speak ? Did God lead his chosen people into Egypt to avoid all wars ? if so, how comes it that we almost immediately hear of the battle with the Amalekites ? (*vide* chap. xvii). God’s fears seem ill-founded, for the Jews (although they had a very hard fight with the Amalekites, and one in which they were nearly beaten, even with God’s aid in their favour)

never talked of returning to Egypt, in consequence of that fight. The road taken by the Israelites was rather away from than towards the land to which they were journeying. The right road was north-east; the road the Jews went was south-east. It is properly less than fourteen days' journey from Egypt to Palestine; the Jews took forty years! Kalisch says, "that from Raameses to Gaza, the most southern town of the Philistine Pentapolis, is a straight and much-frequented road of about eight or ten days' journey."

Verse 18.—"And the children of Israel went up harnessed out of the land of Egypt."* The word, חֲמֻשִׁים CheMeShIM, which is here rendered "harnessed," appears to mean "armed," or "in battle array," in all the other passages where it occurs. Thus, Joshua, i. 14, "But ye shall pass before your brethren *armed*, all the mighty men of valour, and help them." So, Joshua, iv. 12, "And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over *armed* before the children of Israel, as Moses spake unto them." And, Judges, vii. 11, "Then went he down, with Phurah his servant, unto the outside of the armed men that were in the host."

It is, however, inconceivable that these down-trodden, oppressed people should have been allowed by Pharaoh to possess arms, so as to turn out at a moment's notice 600,000 armed men. If such a mighty host—nearly nine times as great as the whole of Wellington's army at Waterloo (69,686 men, Alison's "History of Europe," xix. p. 401)—had had their arms in their hands, would they not have risen long ago for their liberty, or, at all events, would there have been no danger of their rising? Besides, the warriors formed a distinct caste in Egypt, as Herodotus tells us, ii. 165, "being in number, when they are most numerous, 160,000, none of whom learn any mechanical art, but apply themselves wholly to military affairs." Are we to suppose, then, that the Israelites acquired their arms by "borrowing" on the night of the exodus? Nothing whatever is said of this, and the idea itself is an extravagant one. But, if even in this or any other way they had come

* Colenso, part i. p. 48.

to be possessed of arms, is it conceivable that 600,000 armed men, in the prime of life, would have cried out in frantic terror, "sore afraid," Ex., xiv. 10, when they saw that they were being pursued?

The difficulty of believing this has led many commentators to endeavour to explain otherwise, if possible, the meaning of the word. Accordingly, in the margin of the English Bible we find suggested, instead of "harnessed," or "armed," in all the above passages except Joshua, iv. 12, "by five in a rank," because the Hebrew word, חמש CheMeShIM, has a resemblance to חמש CheMeSh, "five." And others again explain it to mean "by fifties," as the five thousand were arranged in the wilderness of Bethsaida, Mark, vi. 40.

It will be seen at once, however, that these meanings of the word will not at all suit the other passages above quoted. And, indeed, by adopting the first of them, we should only get rid of one difficulty to introduce another quite as formidable. For, if 600,000 marched out of Egypt "five in a rank," allowing a yard for marching room between each rank, they must have formed a column 68 miles long, and it would have taken several days to have *started* them all off, instead of their going out all together "that self-same day," Ex., xii. 42 and 51.

But if they did not take it with them out of Egypt, where did they get the armour with which, about a month afterwards, they fought the Amalekites, Ex., xvii. 8-13, and "discomfited them with the edge of the sword?" It may, perhaps, be said that they had stripped the Egyptians, whom they "saw lying dead upon the seashore," Ex. xiv. 30. And so writes Josephus, Ant., ii. 16, 6:—"On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea and the force of the winds assisting it. And he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons." It is plain that Josephus had perceived the difficulty. The Bible story, however, says nothing about this stripping of the dead, as surely it must have done if it really took place. And though body-armour might have been obtained in this way, would swords, and spears, and shields, in any number,

have been washed upon the shore by the waves, or have been retained, still grasped in the hands of drowning men?

If, then, the historical veracity of this part of the Pentateuch is to be maintained, we must believe that 600,000 armed men (though it is inconceivable how they obtained their arms) had, by reason of their long servitude, become so debased and inhuman in their cowardice (and yet they fought bravely enough with Amalek a month afterwards), that they could not strike a single blow for their wives and children, or for their own lives and liberties, but could only weakly wail and murmur against Moses, saying, "It had been better for us to serve the Egyptians, than that we should die in the wilderness," Ex., xiv. 12.

Chap. xiv.—Aben Ezra says that we ought not to reflect upon the order contained in this chapter to return, so that Pharaoh, pursuing the Israelites, might be engulfed in the sea, the ways of the eternal are profound, and human wisdom nothing before him.*

Chap. xiv., vv. 19 and 20.—"And the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night." The cloud that gave a light to the Israelites must have been of a curious nature. The Douay, following the Vulgate, has it in the 20th verse, "it was a dark cloud, and enlightening the night." Kalisch says this rendering is without meaning; he admits that many of the translators have been sadly puzzled by the verse, and remarks, "but certainly the text narrates a miraculous fact, and it is futile to explain it naturally." Cahen, translating the passage, "it was a cloud and an obscurity, and it enlightened the night," asks what enlightened the night? The Septuagint reads as if the darkness of the cloud, deepening into night, prevented any communication between the two camps. Dr. John Pye Smith says†:—"Throughout the entire narrative the miraculous revelations of God to Moses are often spoken

* Cahen, Exode, p. 55.

† First Lines Christian Theology, p. 249.

of as being made in this luminous and awful cloud. It is called 'the glory of the Lord.' " It appears to have been the general, and probably the invariable, token and known proof of the Divine presence. Examples—Exodus, chap. xvi. vv. 9 and 10, chap. xxiv. vv. 16 and 17 ; Numbers, chap. xii. v. 5, chap. xiv. vv. 10 and 14, chap. xvi. vv. 19 and 42, chap. xx. v. 6 ; Deut., chap. i. vv. 30 and 33."

Verse 7.—Josephus says that Pharaoh took 600 chariots, 50,000 horsemen, and 200,000 footmen. The Jewish historian describes the whole affair with very different accessories to those presented in our version. A long speech by Moses to the Jews, and long prayer by Moses to God, are given by Josephus, but are entirely wanting here.

Verse 15.—The Talmud* says that Moses betook himself, in this critical position, to prayer ; and that God said it was not the time to make long prayers while the people were in trouble. It is suggested that a portion of the Hebrew text preceding this verse has been lost.

Verses 24 and 25.—Our authorised translation reads, "The Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels that they drave them heavily." In the Douay it is, "The Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host and overthrew the wheels of their chariots, and they were carried into the deep." Kalisch says, "confounded the host of the Egyptians, and made glide out their chariot wheels, and led them on with difficulty." The Septuagint, "and he tied up the axles of their chariots, and led them on with force." Aben Ezra asked how the Israelites could all cross the Red Sea in one night, and makes them pass in several columns, more than two millions of human beings, including women and children and baggage, started from their halting ground after night-fall, and reached the other side so rapidly that the Egyptians, following, were drowned towards morning. The story is monstrously incredible.

Verse 31.—"And Israel saw that great work which the

* Cahen, Exode, p. 58.

Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." The Israelites' belief in the Lord and in his servant Moses was of a very unstable nature; and, notwithstanding all the mighty miracles alleged to have been wrought in their presence, we find them repeatedly murmuring (chap. xv. v. 24, chap. xvi. v. 3), and in a very short time utterly repudiating Moses and God (chap. xxxii. v. 1). If the Israelites frequently doubted Moses and disbelieved in God, with the terrible series of plagues fresh in their recollection, can it be wondered that we, to whom they are related in a style so incoherent, at this distance of time, should also have misgivings as to their truth? Josephus, who is evidently rather staggered by the prodigies he has recorded in reference to the Exodus, assures his readers that, notwithstanding "the strangeness of the narrative," he delivered every part as he found it in the sacred book, and he quaintly adds, "as to these events, let every one determine as he pleases."

Chap. xv. v. 2.—"I will prepare him an habitation." Kalisch translates this, "I will glorify him," agreeing with the Douay.

Verse 3.—The expression, "The Lord is a man of war," although not unnatural as an oriental fashion of speaking of the deity supposed to have conquered the Egyptians, is hardly calculated to inspire us with that love of God alleged to be so necessary to our salvation. "The Lord is his name." The Douay has, "The Almighty is his name." Cahen, "The Eternal is his name." The Vulgate, "*Dominus quasi vir pugnator.*"

Verse 8.—"The blast of thy nostrils." The Septuagint has, "The breath of thy anger." The Vulgate, "*In spiritu furoris.*" The Douay, "With the blast of thy anger." Kalisch says that it was an old and wide-spread belief that "anger sits in the nose," or that anger manifests itself most visibly in that part of the face.

Verse 11.—"Who is like unto thee, O Lord, among the Gods?" Who are the Gods? In the Douay the phrase is translated, "Who is like unto thee amongst the strong, O Lord?" The Roman Catholics wished to avoid the sus-

picion of polytheism. Cahen, "Who is like unto thee amongst the mighty?" The Vulgate, "*Quis similis tui in fortibus.*"

Verses 22, 23, 24, and 25.—"And they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, 'What shall we drink?' And he cried unto the Lord; and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet." Josephus tells* this story differently. He says that "the water being bitter, Moses betook himself to prayer to God, that he would change the water from its present badness, and make it fit for drinking. And when God had granted him that favour, he took the top of a stick that lay down at his feet, and divided it in the middle, and made the section lengthways. He then let it down into the well, and persuaded the Hebrews that God had hearkened to his prayers, and had promised to render the water such as they desired it to be, in case they would be subservient to him in what he should enjoin them to do, and this not after a remiss or negligent manner. And when they asked what they were to do in order to have the water changed for the better, he bid the strongest men among them that stood there to draw the water, and told them that, when the greatest part was drawn up, the remainder would be fit to drink. So they laboured at it till the water was so agitated and purged as to be fit to drink."

Verse 27.—"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters." Josephus says that "the palm trees† were no more than seventy; and they were ill-grown and creeping trees by the want of water, for the country about was all parched, and no moisture sufficient to water them and make them hopeful and useful was derived to them from the fountains, which were in number twelve;

* Antiquities, Book III., chap. i. § 2.

† Antiquities, Book III., chap. i. § 3.

they were rather a few moist places than springs, which, not breaking out of the ground nor running over, could not sufficiently water the trees. And when they dug into the sand, they met with no water; and if they took a few drops of it into their hands, they found it to be useless, on account of its mud. The trees also were too weak to bear fruit, for want of being sufficiently cherished and enlivened by the water."

Chap. xvi. vv. 3 and 4.—"And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." If we may judge by the Israelites' own account, starvation could not have been one of the phases of oppression suffered by them in Egypt. They appear, if hard worked, at least to have been well-fed by their Egyptian rulers.

Verse 4.—The Lord who spake to Moses was not an Omniscient Deity, for he says, "I will rain bread from heaven for you, etc., that I may prove them whether they will walk in my law or no;" so that God here portrayed did not know until he had proved the Israelites whether they would obey or disobey. *Kalisch has a most elaborate note, giving descriptions of the several sorts of manna known in Asia, but none of these correspond with the manna of the Bible. 1st. The Bible manna is constant for forty years, the natural manna is only found at certain seasons. 2nd. The Bible manna is abundant enough to feed more than 2,000,000 people; while, in plentiful years, 700 pounds of manna is a large yield for the whole peninsula of Sinai. 3rd. The Bible manna is the usual nutritious, satisfying substitute for bread, whilst the natural manna is a medical relaxing substance. 4th. The tendency on the part of the manna to fall in double quantities the

* See also Genesis, p. 102.

day before the Sabbath, so as not to fall on seventh day, is peculiar to the Bible species.

Verse 8.—Many critics urge that this verse must be misplaced, as Moses had not yet been informed that God intended to give the Israelites flesh. Some put vv. 11 and 12 immediately after v. 3

Verses 12 and 13.—This story of the gift of quails is told in Numbers, chap. xi., in an entirely different manner; nor does it seem possible to reconcile the two accounts. The date of the gift is different; in Exodus, chap. xv. v. 1, it is the fifteenth day of the second month of the wanderings; in Numbers, it is after the twentieth day of the second month in the second year of the wanderings. The place of the gift of quails is different. In Exodus, it is in the wilderness of Sin, between Elim and Sinai; in Numbers, it is at Taberah. The manner of the gift is very different; in Exodus the quails and manna come on the same day, one in the evening and the other in the morning, both being given together; in Numbers the manna is given some time before, and it is after the people have grown tired of eating manna, and murmur at it, that God in anger sends them quails. In Numbers Moses is represented as expostulating with Deity as to whence the supply of food is to be obtained; in Exodus there is no mention of this. In Numbers, God plagues and destroys the Jews because they ask for flesh-food; but in Exodus, all record of this vengeance is omitted. In Josephus, the gift of quails is placed in order of time before the gift of manna.

Verse 11.—Josephus, omitting the Lord's speech to Moses, says, after the gift of quails,* "as Moses was lifting up his hands in prayer a dew fell down; and Moses, when he found it stick to his hands, supposed this was also come for food from God to them: he tasted it; and perceiving that the people knew not what it was, and thought it snowed, and that it was what usually fell at that time of the year, he informed them that this dew did not fall from heaven after the manner they imagined, but came for their preservation and sustenance. So he tasted it, and gave

them some of it, that they might be satisfied about what he told them. They also imitated their conductor, and were pleased with the food."

Verse 15.—"And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was." The children of Israel did not call the bread from heaven manna, but they said when they saw it, מן הוא (MeN EUA), i.e., What is this? The Vulgate so puts it, "*Manhu quod significat, quid est hoc?*" Kalisch translates it, "What is that?" So the Septuagint.* The English version, "It is manna," is singularly contradictory, for the children of Israel could hardly call it by a distinct name if "they wist not what it was." Cahen denies that the words MeN EUA are an interrogation, and translates them, "*C'est une nourriture.*"

Verses 16, 17, and 18.—These verses convey the notion that the quantity for each person was limited to one omer, and that though each person gathered as he could, some much and some little, yet when the gatherer measured for his family, he who gathered little, had not less than an omer for each; and he who gathered much, no more.

Verses 20 to 24.—While the manna invariably putrefied if kept till the second day on six days of the week, yet, if the second day happened to be the seventh day of the week, then no putrefaction took place. In verse 23 Moses announces for the morrow a day of rest, but it is not until verse 26 that the seventh day is spoken of as a periodic holiday. Our version, which reads, "To-morrow is the rest of the holy Sabbath," is incorrect. Kalisch and Cahen agree in translating, "To-morrow is a day of rest, a holy rest." The word "Sabbath" is only the using English equivalent for the Hebrew letters, שבת SheBeTh, without translating.

Verse 25.—"To day is a Sabbath." "Many men of little faith," says Aben Ezra,† "have been misled by this verse. They have deduced from it that the Sabbath ought to include the day but not the night preceding. They rely on the word "to-morrow" of verse 23.

* See also Josephus, Antiquities, Book III., chap. i., § 6.

† Cahen, Exode, p. 70.

Verses 33 and 34.—“And Moses said unto Aaron, take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.” Cahen and Kalisch both argue that this could not have been done as related in the text; they urge that the verse is anticipatory. Kalisch says it is self-evident that the command, or, at least, its execution, could not have taken place until after the construction and elevation of the Jewish Tabernacle. Cahen agrees in this.

Verse 35.—“And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, *until they came unto the borders of the land of Canaan.*” On this passage Scott remarks as follows:—“As Moses lived till a great part of the fortieth year was passed, when Israel was encamped on the plains of Moab, there is no reason to say that this verse was added *after his decease.*” But, surely, this verse could not have been written till after they had ceased eating manna, “on the morrow after they had eaten of the old corn of the land,” Joshua, chap. v., v. 12. Nor could it have been written until the Israelites were *within* the Canaanite boundary; since קצה, “border,” which is here used, as in Gen., chap. xxiii. v. 9, and about ninety other passages, never means *extra terminum*, but always *intra terminum*. Kalisch says, “According to Joshua, chap. v., vv. 10 to 12, the manna ceased after the transit of the Israelites over Jordan—after the death of Moses, who (according to Abarbanel) could only have made the statement by divine inspiration.” Cahen says,† “Leclerc contends that this verse could not be by Moses, because he was dead before the cessation of manna.” “The manna commenced the fifteenth year and finished the fifteenth nissau, thus it wanted thirty days to make up forty years.”

Chap. xvii.—“And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people

* Colenso, part 2, p. 212.

† Exode, p. 72.

‡ Exodus, p. 310.

to drink." In Numbers, chap. xx., vv. 1 and 2, the want of water is stated to be in the desert, at a place called Kadesh. In Numbers the miraculous supply of water is after the death of Miriam, here it is before her death.

Verse 7.—"And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" There is no previous mention of any such question. Theologians may not unfairly be asked, how it was possible for the Jews to tempt the omnipotent and immutable Deity?

Verse 11.—"And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." Kalisch says, § "The sense of this verse is obscure, and has already much engaged the ancient interpreters, who attributed to it a symbolical meaning." Thus we read in the Talmud, "Can really the hands of Moses cause victory, if they are raised, or defeat, if they are let down?" But holy writ teaches us here, that, when the Israelites looked up to heaven, and humbled themselves before their heavenly father, they were victorious; if not, they were defeated. This is similar to the precept in Numbers, chap. xxi., v. 8: "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Can a serpent cause or prevent healing? But if the Israelites regarded the heaven and were obedient to the precepts of their God, they were healed; if not, they perished. This interpretation, although it approaches the spirit of our narrative, is yet too general to apply to this event. For during the combat, piety or impiety were out of the question; and further, the text does not state that the Israelites looked sometimes up to the hand of Moses and sometimes not; but that Moses now raised and now lowered it. Can any reasonable man believe that if Napoleon had stood on an eminence near the scene at Waterloo, and had held up his hands, such conduct would have influenced the success of either party, other than as the conduct of a leader who might thus cheer or dishearten his troops? Why should a man believe of Moses that to

which he would refuse credence in the present day, if related of some modern general ? The believer may fairly wonder why, if God was really on the side of the Israelites, he allowed his aid to depend upon whether Moses could hold up his hand ?

Verse 14.—“ And the Lord said unto Moses, Write this *for* a memorial in a book.” Aben Ezra regards this verse as written in the fortieth year of the wanderings, and urges that the book it refers to is now lost. The writings, not now discoverable, but referred to in the Bible, are numerous, including—1, The book of the wars of the Lord ; 2, The book of Jasher ; 3, The book of the chronicles of the kings of Israel ; 4, The books of Solomon ; 5, The book, or story, or vision of Iddo ; 6, The book of Nathan ; 7, The book of Gad. There are various other writings mentioned in the Old Testament, but of which we know nothing but the names.*

Verse 16.—“ Because the Lord hath sworn *that* the Lord *will have* war with Amalek from generation to generation.” “ Why was Amalek to be so punished ? God the Creator must have created both Amalekites and Israelites (it must have been according to his special decrees that the former fought with the Hebrew race), yet the Bible Deity favours the latter and declares war against the former from generation to generation. What a strange idea—strife between an Omnipotent and Infinite God and his weak and puny creatures. By the expression ‘ the Lord hath sworn that the Lord will have war with Amalek from generation to generation,’ true believers may learn that God predetermined to make war upon unborn generations of Amalekites, whom he was yet to create for the purpose of exterminating.” Kalisch and Cahen translate the verse, “ Because the hand was against the throne of God ; therefore the Lord will have war with Amalek from generation to generation.”

Verse 15.—“ And Moses built an altar, and called the name of it Jehovah-nissi :” The words here written, “ Jehovah-nissi,” are, in the Douay, “ The Lord is my exalt-

* See Cahen, Exode, p. 74. Hebrew Records, p. 40.

Kalisch, Exodus, p. 312. Giles's

ation." The Septuagint, "God my refuge." Mendelssohn and Kalisch, "God is my banner." Cahen, "The Eternal, my standard."

Verse 16.—"For he said, Because the Lord hath sworn *that* the Lord *will have* war with Amalek from generation to generation." Kalisch and Cahen (who says that the passage is difficult) agree to substitute for the words, "Because the Lord hath sworn," the phrase "Because the hand was (or is) against the throne of God." The Douay has, "Because the hand of the throne of the Lord." The Septuagint reads, "Because the Lord hath fought Amalek with a hidden hand."

Chap. xviii.—Cahen says,* "The journey of the father-in-law of Moses gives rise to many difficulties. The Sepher Hamiv'har says that this journey did not take place until the second year of the going out of Egypt. These difficulties are also increased from Moses having only one father-in-law, who made one journey only, while we find seven names for the father-in-law—viz., 1, יתר, JeTheR; 2, יתרו, IThRU; 3, חובב, HUBeB; 4, חובר, HeBeR; 5, קני, QeNI; 6, רעואל, ROUAL; 7, פוטאל, PhUTIAL. [Whence Cahen gets this seventh name is not clear, unless he goes outside the Bible and gets it from the Talmud.] It is not impossible that these seven names apply to the same man, but it is very improbable. To our knowledge, Moses has taken two wives, one Midianite and one Ethiopian (Exodus, chap. ii., v. 21). He might have married others, and had many fathers-in-law." Some ancient interpreters, as Eben Ezra (in v. 13) and Rashbam, whom several modern critics, as Ranke (Untersuchungen, i., p. 83), have followed, are of opinion, that the narration concerning Jethro, which is here inserted, does not stand in its proper place, and that the arrival of Jethro took place only in the second year after the legislation, or after the erection of the Tabernacle. As reasons, Eben Ezra mentions: 1, that according to v. 12, "a burnt-offering and eucharistic sacrifices †" were killed, whilst nothing has been related about the building of a new altar; 2, the words in v. 20, "And thou shalt illustrate to them the ordinances

* Exode, p. 75.

† Kalisch, Exodus, p. 314.

and laws," point to the time after the legislation; 3, that Moses encamps, according to v. 5, by "the mountain of God;" 4, that according to Numbers, chap. x., v. 30, Jethro returned to his home (v. 27), only when the Israelites departed from Horeb; and 5, that the new arrangement of Jethro, explained in our chapter, took place not earlier than in the time of that departure. Kalisch endeavours to explain away these points, but with very slight success.

Verses 1 to 6.—Some part of the previous history is clearly deficient. We have no account of Moses sending his wife back; on the contrary, in chap. iv., v. 20, we are told that he took both her and his two sons into Egypt. Cahen quotes from the *Mechilta*, an ancient and mystical commentary upon the Pentateuch, that when Aaron met Moses (c. iv., vv. 27 and 28) Aaron asked, "To whom do those belong?" Moses answered: "This is my wife, whom I have taken in Midian; those are my sons." "Where are you taking them?" "To Egypt." "We suffer already for those who dwell there, and yet you augment the number." Moses then said to his wife, "Go to the house of thy father." "She took her infants and went."*

Verse 9.—"And Jethro rejoiced." The Septuagint, "And Jethro was seized with astonishment."

Verse 11.—"For in the thing wherein they dealt proudly *he was* above them." Kalisch translates this, "yea, by the very thing, that they acted wickedly against them." The Douay, "because they dealt proudly against him." The Breeches Bible, "for as they dealt proudly with them, so are they recompensed." Cahen, literally, "for by the thing that they have acted with pride upon them." The passage is obscure, and seems as if part of the verse were missing.

Verse 21.—"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." † "Not quite unfounded is the astonishment of Aben Ezra, that Moses should have been able to find among the degenerated Israelites, who showed them-

* Exode, p. 76.

† Kalisch, Exodus, p. 321.

selves now, and almost always during the wanderings in the desert, pusillanimous and refractory, 78,600 men of so distinguished and exalted qualities." The way in which Moses speaks of the Jews would hardly lead us to expect a result so favourable. Josephus says there were to be judges over 10,000, then over 1,000, then 500, then 100, then 50, then 30, then 20, then 10.* This would make the number of judges much larger than 78,600, for reckoning only by the 600,000 fighting men, it would be—

for the	10,000	—	60
for the	1,000	—	600
for the	500	—	1,200
for the	100	—	6,000
for the	50	—	12,000
for the	30	—	20,000
for the	20	—	30,000
for the	10	—	60,000

making a total of 129,860

Cahen observes,† "It is evident that Jethro only indicated the hierarchical division of judicial power, necessary to facilitate the business of government. It is undoubtedly singular, that a man elevated midst the sciences of Egypt, that one of the greatest legislators of antiquity should have need of counsel for a matter which appears to us so simple."

Verse 25 is entirely wanting in the Samaritan, which, however, here adds ten verses not given in the Hebrew.

Chap. xix. v. 1.—"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." It would be difficult from this verse to determine upon which day of the third month it was that the Israelites came into the wilderness. Some of the ancient rabbis fix it the first, some the third, and others the fifteenth; none have any evidence to guide them. The modern believer who knows that his salvation depends on his faith, and who cannot, therefore, rest unconcerned as to the particular day, will fix³ on the

* Antiquities, Book III., chap. iv.

† Exode, p. 79.

one he thinks most likely. There is no more evidence in favour of one than of another.

Verse 9.—“Believe in thee for ever.” If God intended that the effect produced on the Israelites by hearing his voice from out of the thick cloud be that of ever-continuing faith, then the intentions of Deity were woefully disappointed; the faith of the Jews in the God who rescued them from Egypt did not endure even during the temporary absence of their leader, Moses, on the mountain.

Verses 12 and 13.—“And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; *when the trumpet soundeth long, they shall come up to the mount.*” The words italicised seem in direct contradiction to the whole of the remainder of the injunction (see also verses 21, 23, and 24). The Septuagint says that the people might go up into the mountain when the voice and the trumpets were no longer heard and the cloud no longer seen.

Verse 18.—“And the whole mount quaked greatly.” The Septuagint reads, “all the people were stupified.” The Douay reads, “and all the mount was terrible.”

Verse 22.—“And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.” Kalisch says, “It is difficult to comprehend the introduction of the priests in this verse, as it is not until chap. xxviii. v. 1, that the sons of Aaron are appointed to priestly functions.” Instead of “break forth upon them,” Cahen has, “*faire une destruction parmi eux.*”

If this account of the meeting between Moses and God had been given in the book of Mormon, in the Koran, or in the sacred books of any pagan people, some Christian critic would have exclaimed, “Why, this is clearly an imposture! Most certainly the man who led the people, and who wished to pretend that he was to have an interview with God, took precautions to keep the people at a sufficient distance to prevent detection of his schemes; the

trumpet sounding, the darkness, the thunder and lightning, are so many scenic and pyrotechnic appliances to impress his ignorant and credulous followers, and to give effect to the delusion. Perhaps the mount was a volcanic one, in which case the addition of the trumpet soundings completed the scene; and, in any case, the secrecy observed as to all the transactions on the mount protected Moses from exposure. How careful are the directions given to prevent any inquisitive straggler from getting sufficiently near to make a fatal discovery! Can any reasonable man believe that an infinite God blew a trumpet, or caused a trumpet to be blown, to announce his coming, or that he descended upon Sinai surrounded by fire and smoke? In many fabulous relations we find similar recitals, but it is absurd to suppose that this refers to an Almighty and Infinite Deity. We are told in verse 20, 'The Lord came down upon Mount Sinai on the top of the mount, and the Lord called Moses up to the top of the mount, and Moses went up.' Can you require stronger evidence of the character of your book? Omnipresent and Infinite Deity pictured as standing on the top of a mountain, and calling to Moses, who was down below, to come up to him!!" Cahen observes that to impress an ignorant people like the Israelites with a notion of omnipotence, the fear of the thunder, the lightning, and the tempest, was necessary. They surely ought to have been already enough impressed by the Egyptian plagues and the Red Sea miracle.

The records and traditions of most peoples show that in early times many of their national leaders increased their influence over the populace by pretended communications with the Gods.* Jewish fable differs only from Hindoo, Greek, or Egyptian myth by the coarseness of its surroundings. The general outlines are nearly everywhere the same, although the minor details may and do differ. Nicolast says:—"It is a remark often made, but which cannot be too much repeated, that the anthropomorphisms which are so frequent in the Book of Genesis are not found in the other Books of the Pentateuch. Whilst Elohim

* Kalisch, Exodus, p. 331. Keightley's Mythology, p. 404, &c.

† *Etudes sur la Bible*, p. 130.

came in person, and under a human form, to treat with Abraham, and, again, later, to announce the birth of Isaac, Jehovah, invisible to the eyes of Moses, speaks to him from the midst of a burning bush, or out of the thick cloud. He never manifests himself under a tangible form ; no man can see the face of the Eternal even in the tabernacle where he dwells on the mercy seat between the two cherubims ; he remains invisible. When Moses enters the holy place to consult Jehovah, a voice answers him, but no figure appears to his eyes." [Exodus, chap. xxiv. vv. 10 and 11, is rather in opposition to this view of Nicolas.]

After relating the story of the tempest and thunder and lightning, when God appeared at Sinai, Flavius Josephus adds—"Now, as to these matters, every one of my readers may think as he pleases, but I am under the necessity of relating this history as it is described in the sacred books."* He then adds a very long speech of Moses, who begins by telling the Jews that God has received him graciously ; is now in the camp, and has made some suggestions for their domestic and political government. This speech does not exist in our "sacred books."

Chap. xx.—The second verse of this chapter begins in the first person, "I am the Lord," and continues in the first person to verse 6, where it merges into the third person. The Talmudists, therefore, say that the Israelites did not themselves hear God's voice after the sixth verse.† The Decalogue given in the first thirteen verses of this chapter is repeated in the fifth chapter of Deuteronomy, but with considerable variations. Aben Ezra counted thirteen differences either in the words or ideas, some trivial and some important, and sought to explain them away.

Verse 3.—"Thou shalt have no other Gods (אלהים ALEIM) before me." Kalisch has "beside me." Cahen, following literally the Hebrew, "before my face." The Douay, "Thou shalt not have strange Gods before me." This prohibition of other Gods (Elohim) is in terms which, coupled with the preceding verse and two following verses, make this a command from the Jewish national Deity, who

* Antiquities, Book III, chap. v., § 2.

† Cahen, Exode, p. 87.

is jealous of the influence which might possibly be exercised by the Elohim of neighbouring peoples; it is not a clear declaration that only one God exists, but an injunction to worship only the Jehovah Elohim. The other Elohim were by no means few. The Hebrew Scriptures abound with names of various heathen deities, of which a list is given in the Glossary to Etheridge's work on the Targums, and which will be dealt with in this commentary in the order in which the names occur.

Verse 4.—“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” The Septuagint has, *eidolon*, “idol.” Kalisch* admits, and Cahen declares, that the prohibition in this verse has exercised a retarding influence upon the progress and development of the plastic arts amongst the Hebrews, but he denies that the plastic arts in general are forbidden by the text, and considers that if it were so, the prohibition would be barbarous and irrational. This commandment is contradicted by the injunction in Exodus, chap. xxv. vv. 18 to 20, for the manufacture of the “cherubims;” and if it be replied that cherubims are not things that are in heaven above, earth beneath, or water under the earth, then vv. 33 and 34, for the images of almonds and almond flowers, remains to be explained away. In the serpent of brass, Numbers, chap. xxi. v. 8, the sculptured oxen of Solomon's temple, and in other texts, this command is further contradicted.

Verse 5.—“I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.” Kalisch has, “a zealous God,”† but his translation is not justified by the context, which (as Cahen observes) explains that God is jealous of any bowing down of service rendered to idols or other Gods. Many commentators have been shocked by the vindictive character attributed to God in this verse, forgetting that it precisely accords with his disposition as manifested in Exodus, chap. xvii. vv. 14 to 16,

* Exodus, p. 345.

† See Parkhurst on the root *סָבַב*, Lexicon, p. 635.

and in many other parts of the Bible. Kalisch says*—"It appears to be in opposition to the divine love and justice, that the children should innocently suffer for the crimes of their fathers; and this principle, if really contained in our words, would be a great defect in the system of the Mosaic ethics. But already the directly opposite declarations in other passages of the Old Testament ought to warn us to be circumspect in the exposition of our text. In Deut., chap. xxiv. v. 16, we read literally:—"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin;" and with a verbal reminiscence from this passage we read in 2 Kings, chap. xiv. vv. 5 and 6:—"And it came to pass as soon as the kingdom was confirmed in his hand [of Amaziah], that he slew his servants, who had slain the king, his father. But the children of the murderers he slew not: according to that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children." Still more solemnly rises Ezekiel against that preposterous maxim, and devotes to this subject an elaborate polemical discussion in the eighteenth chapter of his prophecies; and the result is, in vv. 20 to 24, thus condensed:—"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Chap. xx. v. 7.—"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Instead of "in vain," Kalisch has "for falsehood," and Cahen says that the words "in vain" here apply to everything which is not true in each instance. Josephus gives this, "that we must not swear by God in a false manner." So far† back as the time of Hesiod (between 700 and 800 B.C.), Eris, or Contention, was called the god of oaths, and Polybius states that among the ancients the use of judicial oaths was rare, but as perfidy grew, oaths increased. The Egyptians con-

* Exodus, p. 348.

† Kalisch, Exodus, p. 354.

sidered perjury as the blackest crime, which was invariably punished with death, since it implied both a contempt for the gods and a violation of that faith which is the only tie and guarantee for the welfare of society. The Persians refused to swear, but gave their hand as a plight of troth. The Scythians told Alexander the Great—"We swear only by keeping our word." "Hercules," says Plutarch, "was so devout that he never took an oath." Clinias held adjuration in perfect abhorrence, and the very Greek word "Epiorkos," signifying perjury, means literally the frequent habit of oath taking. This reluctance to swear at all, even just and judicial oaths, prevailed among the Jews also; the Talmud recommends a simple "Yes, yes," or "No, no," instead of every oath (Sheb., 36, *a*); and the New Testament expresses this idea with peculiar emphasis: "Swear not at all—neither by the heaven, for it is God's throne, nor by the earth, for it is His footstool, but let your communication be, Yea, yea, and Nay, nay: for whatsoever is more than these cometh of evil" (Matt., v. 34—37; James, v. 12; with which injunctions Matt., xxvi. 63, 64, does not stand in contradiction); and in accordance herewith oaths were denounced by Justin, Irenæus, Basil, Chrysostom, and Augustine.

How deeply this antipathy to swearing was rooted in the minds of the Orientals is shown by the exactly similar proverb of the Arabs: "Never swear, but let thy words be, Yes or No." And, indeed, oath-taking seems to imply, in its principle and origin, that other simple assertions are less sacred or binding, and thus indirectly to exercise an injurious influence upon the moral and religious notions of the people."

In his "Rationale of Evidence," and afterwards in a special essay entitled, "Swear not at all," to which papers* we are indebted for the following observations, Jeremy Bentham most elaborately and exhaustively examines the oath question, so far as it relates to England:—

"An oath is a 'ceremony composed of words and gestures,' in which the Deity is invoked as the sanction of

* Also Dumont's *Traité des Preuves Judiciares*, chapitre xii. *Du Serment considéré comme sureté.*

truth, or is engaged by the swearer to punish him should he not perform what he has thus promised. Though oaths have been distinguished into promissory and assertory, or into vows and testimonial oaths, there is no essential difference between them. In both cases the same religious sanction is called in to guarantee the truth ; and in the testimonial oath, as in the vow, there is an undertaking or a promise, a promise to say that which is true under an engagement or obligation to the Deity to undergo punishment for the breach of that promise.

“ If there is a natural inducement to tell the truth, independent of that popular sanction which is maintained by the opposed pain or punishment, consisting in disapprobation or shame ; independent, also, of such inconveniences or pains expected as form the religious sanction ; and independent, further, of those pains which form the political one, it must be sought in some pain or inconvenience which naturally and necessarily attends the use of falsehood, and which, were it sufficiently powerful to act against all the opposed inducements, would be the sufficient guarantee of truth.

“ Where there is no opposing motive of superior power, truth is natural to man, simply because falsehood requires an effort of thought and contrivance, and is, therefore, painful. Truth is ready, because it is known ; falsehood is not *known*, and therefore it must be invented. Invention is a labour ; and our natural love of ease, therefore, determines us to speak the truth. And the strength of this inducement, or that of the motive of indolence, is increased by the proverbial and never-forgotten consciousness that the first invention may require many more, and thus carry with it a long train of future labour.

“ If evidence is commonly and in common cases true, it is only because it is the easiest proceeding ; the truth here, it is plain, being estimated by the perception and belief of the narrator ; and when it is not true, or when it is false, in the same sense, it is because of the presence of some opposing motive of greater power.

“ If any one shall object to the assumed force of this sanction here considered as the love of ease, or as a desire

to avoid the pains of labour or trouble, he has not considered the wide influence of this principle over the whole of our conduct, an influence to which we mainly owe the force of all our habits, since those are modes of conduct determined by their facility, as, reversely, to change them demands a powerful effort.

“The power or force of the natural sanction is, however, a very different question from that of its existence in any particular case. The very same cause which renders truth easier than falsehood tends also to impede the discovery of the whole truth. Here exertion becomes necessary, because of the imperfection of memory; and thus, although the narrator may relate what he remembers without much effort, he will not trouble himself to seek in his recollection that which would perhaps give him more pain than invention or falsehood. It is then that interrogation or cross-examination becomes a remedy auxiliary to the natural sanction.

“But if this inconvenience is thus corrigible, there is one of greater weight, for which a more powerful corrective is wanted. Whatever may be the force of the love of ease as a motive to truth, it is too feeble to contend against almost any interest in favour of what is not truth, or any interest to which falsehood would be favourable. Let us now, therefore, inquire into the nature and power of the popular sanction, or of that which consists in the public opinion in favour of truth and in disfavour of falsehood.

“Our welfare or happiness, it is plain, depends materially on our own actions or conduct, and our actions must be regulated by our knowledge. But that knowledge cannot all consist in personal experience; it must be founded on the experience of others in great part, and thus far it is dependent on testimony, or is regulated by the veracity or otherwise of those around us. It is, therefore, true or false, knowledge or ignorance, in proportion as society, or those persons on whom we depend, are veracious or falsifiers. Thus does it follow, that our happiness depends on our knowledge far more, indeed, than is generally imagined by mankind; but thus also must it be evident, that if ignorance is injurious, the false must be still more pernicious to us, since, if the one may prevent us from acting right, the

other will be the direct cause of our acting wrong. Thus does truth become a necessity of society, and hence public opinion has been invariably led to stigmatise the want of it as a disgrace or crime.

“The religious sanction is the one of those safeguards for truth which are independent of the form or ceremony of an oath, the purpose of which, however, is an attempt to render that sanction more operative or efficient. The religious sanction ought to be complete; it ought to be possessed of entire efficacy as it stands—a naked law. It is a positive law, declared from the mount amid thunderings and lightnings; it is a law declared again by Jesus, repeated by his Apostles. Whatever power religion possesses over man and his conduct as to its other laws, that power must it possess over him as to this one; and if it possesses none as to truth, how shall we believe that it possesses any over any portion of our conduct? And by whatever else religion enforces its laws, by that does it enforce the practice of truth; by the promise of future rewards and the denunciation of future punishment. Yet it is of no avail; or rather the law known to all, the sanction known to all, are acknowledged to be of no avail, nevertheless we seek to make them available by the addition of a ceremony.

“We shall inquire how that succeeds by-and-bye. But it is worth our while to see, in the meantime, what has been the practice, not merely of Christians, but of the establishments for the inculcation and support of Christianity—of the Church itself.

“That Church, the Catholic and the parent Church, which undertook to teach the people to speak truth—to speak nothing but the truth, at all events—and never to speak falsehood, systematically supported what is called the interests of religion, religion itself, the law of truth, by means of falsehood. In no one instance has the religious sanction placed the slightest obstacle in the way of falsehood when those interests of the Church called the interests of religion were to receive advantages, real or fictitious or apparent, from falsehood. Thus it is still in that Church; this is not the history of Leo, but the history of yesterday, to-day, to-morrow, as long as those interests shall thus be

misnamed. Thus was the door of exceptions opened, and thus for centuries is the history of the Church the history of falsehood—lies—for no other term but that vulgar one is available. Miracles, relics, saints, apparitions, decretals, fictitious gospels, acts of councils, revelations, all false; all, and more; a regular, arranged, determined system of falsehood, supported by the false testimonies and unblushing assertions of the highest characters in the series of that Church.

“And yet that Church sought to bind to truth by the religious sanction, adding to it a ceremony, those to whom it gave a daily example of falsehood in its own practice, under the very colour of religion and its interests. Truth was the law of Moses and of the Gospel, and yet Popes could relieve subjects from their oaths to kings, and the Church could decree that faith was not to be kept with heretics; could command falsehood to others as law, when it was the expounder and protector of that law which commanded truth from the mouth of Christ himself, whose vicegerent it pretended to be on earth. And this was the Church which established the doctrine of mental reservation and equivocation, which taught its most favoured friends and supporters to lie to God as to man; taught them not only to break his positive law, but to ridicule and insult him in the very act and mode. Here at least is a system under which we may surely ask, if anywhere, of what avail is an oath? Of what avail it is anywhere, as adding strength to the religious sanction, we shall proceed to inquire.

“We began with examining by definition what an oath is, but we chose to limit ourselves at first to its obvious, ceremonial, and political character. We must now ask what particular relation the Deity bears to the party swearing? as a larger part of the question rests on this than the thoughtless public are aware of.

“By the act of an oath man engages himself to submit to the punishment which the Deity has assigned to the breakers of his law—viz., no less than eternal torments; and by the same act he therefore engages, or endeavours to engage, the Deity to inflict that punishment should he fail in performing his portion of the contract.

“There are, therefore, two contracting parties, the Deity and the swearer; or, at least, there is an attempt to make such a contract. What, then, is the oath? No less than to make ‘man the legislator and judge, God the sheriff and executioner; man the despot, God his slave.’

“If, therefore, in any case the Deity refuses to obey the order attempted to be imposed on him, or to agree to the contract, the effect of the oath is nothing, because the contract is void. The oath is a complete lien on the ‘Almighty executioner’ if in all cases he enforces the punishment, and it is thus perfectly efficacious; but if we adopt the term ‘probable’ only, then we do no less than assert that he is a ‘negligent servant,’ obeying the orders received from us sometimes, but at others disobeying them. And what can we know on this subject? That he engages to punish breaches of truth simply? We shall see presently to what besides this we attempt to bind the Almighty.

“The absurdity of all this, to give it no harsher name, ought to be apparent; and if it be admitted, then is the ceremony divested of its force, and of the influence which is attached to it. It does nothing unless it can enforce the Most High as a contracting party; and to this end, then, at least, of future penalties, and consequently of present force, it is nugatory.

“We need scarcely stop here to say that by human laws the infraction of an oath is perjury, a crime punishable by those laws; and therefore it follows that one or the other punishment must be superfluous or undue; while, if human penalties be adequate, no other can be necessary, whereas if inadequate, the justice of the Deity,” as Mr. Bentham remarks, “cannot find adequate exercise till man gives him leave, and is thus kept in a state of dependence on human folly or improbity.

“But there is a far higher species of absurdity attached to an oath in the case where two swearers engage themselves to the production of incompatible or opposite effects. In this case the Deity is presumed to be compelled, or at least engaged, to punish two opposed modes of conduct—if the oaths mean anything—and is thus consequently engaged to produce incompatibilities. For example, ‘James’ swears

by his coronation oath to support the Catholic religion, while 'George' swears to maintain the Protestant. What, then, is the work cut out for the Almighty? To combat each religion, and at the same time and place to defend it, to combat it with one hand and defend it with the other.

"It is admitted that the preceding objections might be overlooked if the practical consequences of an oath presented a balance of utility; but it will shortly be proved that as far as relates to good consequences, it is an inefficient invention, and that, on the other hand, it often is, or may be, a direct and positive source of evil.

"It would be evil, for example, in the case of a despot or a tyrant, who should make use of the force of an oath of allegiance for purposes of oppression; while we have here also an example of that absurdity which would thus engage the Deity to abet vice and protect crime. The oath of allegiance, it is plain, if it be anything, places the Supreme Being in alliance with the tyrant or under his orders, because, engaging Him to punish those who do not keep their promise to obey the despot, they require him to sanction whatever crime towards the people thus engaged may seem fitting or convenient to this governing power.

"Here is another cause of evil, and a common one involving the same kind of absurdity. It is common for banditti to exact oaths from their prisoners to submit to various evils in their, the exactors' favour; such as secrecy, ransom, and so on, as is practised in Italy and Greece every day. Mark here the absurdity again. It is assumed that the Almighty becomes leagued with thieves and robbers; the most atrocious criminals are empowered to command the Supreme Being, and to make Him the abettor and protector of crime, and to direct His vengeance against those who refuse to submit to their orders in breach of His own laws. Common sense is sufficient to show the more than folly of obedience to an oath in such a case; and yet is it certain that nothing has been more disputed than the force of this kind of obligation, while timorous or conscientious persons daily submit themselves to it, in manifest breach of social order as well as of reason; in

manifest breach even of the Divine laws, as abettors of crime. But we will suppose, with the opposite party, that this obligation is not binding. The oath, then, is void. That is, it does not, in this particular case, bind the Almighty whom it undertook to bind. But this is the determination of the casuist; it is an oath or not an oath, as any one pleases to consider it, and it is evident that it will be judged by each according to his own views, and in numerous cases according to his own views, and in numerous cases according to his convenience, profit, or what not. The oath of Jephtha, the oath of Herod, these were both wicked oaths; they engaged the Supreme Being in murder; they were void oaths, therefore; yet were they kept and for evil. The oath of George ought to have been similarly a void oath; in the mind of one set of casuists, it must have been such; for what was the result to the adherents of James? It is an evil consequence, however, in which all persons, all governments, all religious institutions are concerned, that the usage of oaths is hostile to simple veracity or to truth. Two species of falsehood are thus established—simple mendacity and perjurious mendacity; while as censure or punishment is reserved for the latter exclusively, the former ceases to be a crime, and even loses a portion of its disgrace. There are thus instituted two degrees in one crime, and the smaller crime is practised without remorse as with impunity. Let us only suppose oaths abolished in juridical cases, and we should immediately see that not only would the general immorality of simple mendacity be immediately felt, but that the popular sanction would also immediately reappear in its full force. Thus also, and in the very same manner, do oaths tend to destroy the power of the more purely religious sanction of that very sanction which they have been invented to enforce. The law of truth, laid down in the Old and New Testament, becomes less availing because the very ceremony amounts to a declaration that its force is not much worthy of being regarded, or virtually, that it is undeserving of regard, or is powerless. It is a law which the ceremony declares to be a law not binding, a law that must be rendered binding by a human contrivance, before it can

deserve regard or be of avail. Religion is made to be at war with religion: man declares solemnly that the positive precept of the law is not a law, that the positive and explicit command of Christ does not command obedience. He attempts to abrogate the force of the law which he professes to support, the law of religion by religion.

“But, in this contrivance, man is not the mere inventor of a supererogation, the fabrication of a chain to bind, still faster, that chain by which religion is meant to hold man fast in the bonds of virtue and morality, the contriver of a chain, mischievously weakening or destroying the strength of that one by which the Deity had originally designed to bind him down to his duties, while he substitutes a worse one in its place. He declares, indeed, that he comes to aid the laws of the Supreme Being. But even thus, what is the amount of this declaration? That the Supreme did not know best how to effect his own purposes. That he requires man to teach him his duty, his road to his own ends. That Christ, his Christ, was so ignorant of the best means of securing the law of truth, as to require the counsel and aid of man; the Creator of the creature. Is this indeed so? and is this all? No. Man is not here a mere supererogator, an unbidden counsellor, a Pope dictating laws to the Supreme. He is an infractor of a positive law; he comes to amend the law, and he commences by breaking the law. He is not simply attempting to enforce the law by his unbidden counsel, but he is abolishing by his own act a positive law, plainly pronounced as tongue could speak. ‘Swear not at all.’ Not at all. Can any intention be more clearly expressed? Could it have been more clearly expressed than by the preface to this injunction, this absolute, uncompromising law? Can it be doubted that this command refers to formal swearing to oaths, not to profane and expletive swearing? ‘Ye have heard that it hath been said by them of old time. Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I, ‘I’ say unto you, swear not at all.’

“If we were to judge by the great and peculiar use made of oaths, we should conclude that they were effectual securities for truth; but when we examine the practice

and the results, we are compelled to adopt a conclusion directly the reverse. Historically viewed, the inquiry would be a curious one ; but it is too spacious by far for our limits. The endless oaths of our Saxon or early ancestors' engagements before God, through saints and relics, made at every minute, to be broken at every hour, would alone tempt us to be content with our common and apparently much feebler securities. The force of an oath is compounded of three sanctions ; of that of religion under the adjuration, of that punishment which the municipal law allots to the infraction, and of public opinion, or of the infamy attached to falsehood or perjury. Take away the two latter, and the former is nothing. Look at the jurymen's oath. It is as solemn as 'kiss the book, give me a shilling' can make it ; though the shilling, which is the most valuable part of the oath in some cases, is excused in this one. Perjurious unanimity is even secured by torture, the oath is broken every day because it cannot be kept ; it wants the two sanctions of punishment and infamy, and God, as usual, goes for nothing. This is an excellent expedient also, it cannot be denied, for impressing the value of an oath on the people, on witnesses in particular, swearing for the very same purposes before the same authorities, in the very presence of those persons to whom perjury is admitted and sanctioned. Let us, again, see what is esteemed respecting the validity of an oath in the Universities, in that of Oxford, at least ; in that establishment founded by religion, maintained for religion, conducted by members, dignitaries of the Church, for the purpose of educating servants of the Church, for the sake of religious education. The statutes, drawn up some centuries ago, are no longer adapted to the habits and opinions of the times ; they cannot be obeyed, and have accordingly fallen into disuse. The officers, dignitaries of the Church, who enforce them by oath, know that they cannot or will not be obeyed ; those who take the oaths never intend to obey them ; they are violated daily with impunity, impunity from man at least ; and yet are these oaths perpetually administered, perpetually taken, to be perpetually broken, as they have been daily since the time of Laud.

This is not perjury punished or punishable by statute, but, if an oath means anything, it is perjury to God. And if, as the very theory of an oath supposes, the taker calls down on himself God's eternal wrath for the infraction or non-performance of that which is here a promissory oath, a vow, then, is there not a clergyman educated at Oxford existing who is not perjured; who is not, by his own deliberate and solemn act, now lying under the invoked penalty of future and eternal punishment; and this, by the ministers of religion, in the very seat of religion, and for the service of religion. 'Swear not at all;' here, at least, it would be policy, if no more, to obey the law. And here, also, it is unquestionable that the law is broken, because this is the precise kind of oath, the very vow itself, which is clearly forbidden, and which no gloss can evade.

"There can be no evasion of any kind here. If an oath is anything, in any case, it is binding here; and if it does not bind here, by itself, by its own intrinsic power, as a direct and unqualified imprecation of God's vengeance, where does it bind by those chains of man's forging? Nowhere, we should answer; because we cannot adopt the grievously absurd supposition, that a large portion of the Church of England, even omitting such laity as have been and are under the same engagements, are, as far as they have gone to eternity, gone to eternal punishment, and must continue to go thither, now and hereafter, until this absurd and mischievous custom shall be repealed.

"This usage is not now our affair. It lies between God and themselves; and what he may judge of this class of perjury, we do not pretend to conjecture. But it is our affair to say, or rather to think, that if an oath, quoad oath, is not binding in the Universities, it is not by consequence *per se*, binding in any case. Why is it not binding in human eyes at the Universities? Clearly for the same reasons that it does not bind the unanimous disagreeing jury. It wants the two sanctions of human punishment and popular infamy.

"The oath is necessary in cases of evidence, say the lawyers, because thus only can you punish pernicious mendacity in judicial cases. Certainly, at present. But why

not punish pernicious mendacity without the oath? The injury to man is the crime to be punished, not the defiance or insult to God. To this one must presume God will himself see. But no; it would not be convenient now to punish all judicial mendacity; it would cut off a vast mass of gain, and—what is as little to be desired by lawyers—prevent an endless mass of injustice. The effect of an oath, in cases of evidence properly so called, is perhaps to inspire the judge with undue confidence in the testimony given. Admitting the theory of this ceremony, presuming that it is to act on those who believe in future punishment for its infraction, what is the foundation of the judge's confidence in its power in individual cases? It rests on something which he cannot know, or even conjecture; on the power of the religious feeling in the swearer's mind, on its efficacy against opposing interests. And these interests are not merely pecuniary, they may consist in affection, political feelings or fancies, hatred, anything in the nature of passion of sufficient power to triumph over the principle of conscience.

“The apology for this species of oath is that it is applied to a case where we have no other means in our power of coming at the truth; it is that of a positive and negative assertion, on the opposed parts of the plaintiff and the defendant. But the answer is, that such an oath resembles the ancient cases of ordeal, and that as we have no means of conjecturing what its power is over either party, it gives no security whatever for truth: and that consequently it would be far better to take a solemn declaration, attaching to it the human penalties of false evidence in case of ascertained mendacity. Here is another inconvenience arising from an oath in the case of judicial testimony. To an inexperienced or indolent judge, it is an excuse for negligence or laziness. He has performed his legal duty in receiving testimony thus protected for him by the law, and may, therefore, if he pleases, leave the responsibility upon the law, and neglect all that belongs to the chances of veracity or otherwise, in the witness, as matter extra legal. But what, in reality, is the acknowledged value of the oath in this case, in practice? Is it anything at all, or is it ever trusted to? Scarcely

ever; perhaps never. The judge, every one, despises the oath which he is bound to administer, and proceeds as if it had never been given or thought of. All that he gains by it is the power of punishing the mendacious witness, if he chooses; a power rarely exerted, and which might equally be granted in any case of judicial mendacity. How is evidence examined? Just as it would be if there were no oath existent; just as if the ceremony had never been heard of; just, we may indeed almost safely add, as if there were no such thing as religion. A man cannot be received in evidence if he does not believe in God, and yet his evidence is received and examined as if there were no God. The whole religious sanction, without the oath or with it, bears no value in practice, even here; just as we have shown that it is perfectly worthless in the case of university oaths. Whether the university oath-takers believe, it is not our business to inquire; but they act as if they did not, and just so does the judge act in the examination of evidence. And properly; for how can he know what is the force of the religious sanction in the mind of the evidence? He forms his judgment by the nature and mode of the answers, by their simplicity, and that of the examinee, or otherwise, by his air and look, his tones, his confidence, his consistency, by the results of cross-examination. Here he has his rules of judgment; but he has no rule by which to judge of the power of the examinee's sense of religion. And the longer he lives, the greater his practice, so much the more does he learn to undervalue or despise the oath; while his experience teaches him, also, that the religious sanction is of the least avail in civil cases. Surely, we may fairly ask, what is the value of an expedient which is least esteemed by those who are best acquainted with its nature?

"It is an evil arising from oaths, that they tend naturally to make a witness persist in the falsehood which he has already uttered. In all cases, indeed, retractation is difficult, on account of the shame which attends it: but the difficulty is much increased when to this shame is to be added the disrepute of perjury. There also arises a singular evil of another character and of a very different kind—an evil from which society at large suffers in its feelings. The

judge, or the court, if it decides justly, is compelled to decide on the evidence from that conviction which is founded on all the collateral circumstances, independent of the oath to which we have already alluded; being in all this regulated by its knowledge and experience. See the consequences. There may be numerous sworn witnesses in any such case, to whom the court has attached no credit, as happens, in fact, in our own courts every day. And in this case the falsehood is notorious even to the public; to the audience present and to the whole abroad, by the publication of the proceedings. What is the result of this, but to prove the painful extent of immorality, and the contempt in which religion is held? It is not only that the public becomes convinced that an oath is of no value, a conviction sufficiently noxious in itself, but that there is no sense of religion among the people, should it happen that such events are common. Need we say that they are of every-day occurrence? There is another danger and another evil arising from the system of oaths, proceeding from a species of modified falsehood, short of their bold and plenary infraction. There are hundreds who, flattering themselves that the whole bond consists in the ceremony, conceiving that a sense of God and religion alone is no chain binding them down to the truth, think to escape under cover of some oversight, error, or incorrectness, in the ceremonial itself. The English swearer kisses his thumb instead of the book, and thus establishes in his own mind a clear privilege for mendacity. And this evil practically is increased, in our own judicial proceedings, by the slovenly way in which oaths are administered; an evil which the formula of Scotland has comparatively contrived to escape. Where superstitious usages are more minute and numerous, the difficulty of procuring a real oath in evidence becomes still greater among those who do not consider the intention as anything, but who regard the whole as a mere formula, partaking of a sort of incantation. Thus in Hindostan, the slightest error, out of numerous minute peculiarities, serves to vacate the oath; and hence a frequent difficulty experienced in the Hindoo courts. Thus will a Jew question whether the hat on his head is the real hat desig-

nated in his law, whether the book is the proper book. Here, it is plain, the very invention is an invention to produce and cause mendacity, instead of ensuring truth. It transfers the chain which, proceeding from religion, should bind the swearer to a formula; abolishes the ordinary religious sanction, should that have any force, to substitute in its place a complicated incantatory ceremonial, which the fraudulent examinee finds the means of avoiding. And even without all this, it is the oath which opens the door to all kinds of judicial and deceptive falsehood in the shape of mental reservations, words pronounced mentally or inaudibly, or words used by the speaker in one sense to be understood in another. That cannot, surely, be esteemed a very dexterous invention, which is, by its very nature, an engine for falsehood and fraud."

Sir William Hamilton, corroborating Bentham as to the university oaths, makes the following very potent remarks in illustration of the value of oath-taking in religious establishments. Speaking of Oxford, he says, "All members* of the University make oath to the faithful observance of the academical statutes; and the heads, specially sworn to see that these are by all faithfully observed, are by statute branded as pre-eminently guilty of 'broken trust and perjury.' If even 'by their negligence, any [unrepealed] statute whatever is allowed to fall into disuse,' the heads have for themselves voluntarily incurred the crime of 'broken trust and perjury,' in a degree infinitely higher than was ever anticipated as possible by the legislature, and, for others, have, for their interested purposes, necessitated the violation of their oaths by all members of the University. By law, Oxford is not merely an establishment for the benefit of the English nation, it is an establishment for the benefit of those only in community with the English Church. But the heads well knew that the man will *subscribe* thirty-nine articles which he cannot believe, who *swears* to do and to have done a hundred articles which he cannot, or does not, perform. The natural tendency of the academical ordeal was to sear the conscience of the patient to every pious scruple; and the example of 'the

* Discourses on Philosophy, p. 468.

accursed thing' thus committed and enforced by 'the priests in the high places,' extended its pernicious influence from the universities, throughout the land. England became the country in Europe proverbial for a disregard of oaths; and the English Church in particular was abandoned as a peculiar prey to the cupidity of men allured by its endowments, and educated to a contempt of all religious tests. As Butler has it:—

‘They swore so many lies before,
That now, without remorse,
They take all oaths that can be made,
As only things of course.’ ”

Oath-taking found its origin in bygone ages, in the infancy of civilisation, in the necessity for gaining some hold over the minds of ignorant and barbarous men. Chiefly in the hands of the priesthood the power of administering such oaths; chiefly in their hands the influence resulting from its administration. For a long time it was taught that the Church could absolve from all consequences of perjury; that the Pope could release subjects from their oaths of allegiance and liberate rulers from their most solemn pledges. It is said that Clement VI. granted to the reigning Prince and Queen of France and to their successors the faculty to break any oaths which they might find it inconvenient to observe. Civilisation has swept away much of the ignorance and barbarism. It has weakened the power of the priesthood. There are comparatively few who now regard Church absolution as removing the stain of perjury. How long shall it be ere the good sense of the nation shall destroy a most useless and pernicious ceremony; one which degrades alike the witness and the judge. In Great Britain, notwithstanding the Gospel prohibition of oath-taking—this Gospel being part and parcel of our common law—it is only by obedience to a detestable formula, and in opposition to the Gospel injunction, that an Atheist, or Deist, can obtain justice. Christians of all sects, Quakers, Moravians, and indeed persons of any religion, may now, if they choose, affirm instead of being sworn. But persons who do not believe in God, or in a future state of rewards and punishments, are to-day in precisely the same position

as that of the Quakers a few years ago. They have no choice but to accept a practical outlawry, or to kiss the cover of the Bible after the repetition, by the oath-administering official, of the peculiar formula, "So help me God"—a form which to the Atheist is a mockery. Nay, Atheists and all so-called Infidels who do not believe in a future state of rewards and punishments are, by the common law of England, declared utterly incompetent as witnesses. They may be sued, but may be prevented from entering the witness-box in their own defence. If they are plaintiffs, the process must be decided without the Atheist's evidence as to his complaint. The mere abolition of the oath ceremony would not be enough to meet the case of the non-believer, for although a witness might be permitted to affirm, it would still be a fatal objection to his competency that he was an Atheist, and would, if substantiated, cause the entire rejection of his evidence. What is necessary is, that an Act should be passed, giving liberty to affirm in all cases, and abolishing incompetency on the ground of want of religious faith. The liberty to affirm by itself would be useless so long as the utter incompetency of the proffered witness is declared by our common law. At present, and according to English law, any person might murder a bishop in the presence of half-a-dozen Atheists, and escape justice, because none of those Atheists would be legally competent to bear testimony as to the murder.

Chap. xx., vv. 8, 9, 10, 11.—"Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."* Deut., chap. v., vv. 12, 13, 14, 15.—"Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God ;

* See also Exodus, chap. xxiii., v. 12.

in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates ; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm ; therefore the Lord thy God commanded thee to keep the Sabbath-day."

Which of the above texts gives the correct reason for the observance of the Sabbath-day ? Is it because, as stated in Exodus, that on the seventh day God rested after his creation labours ? or is it because, as alleged in Deuteronomy, that on that day he rescued the Jews from Pharaoh's power ? The contradiction is here clear and precise ; but passing it on one side, it is not unreasonable to ask, bearing in mind the statutory and common law restrictions as to Sunday observance, whether the Christian Sunday is in truth identical with the Jewish Sabbath ? If not, how does this part of the decalogue as to Saturday apply to the conduct of the Christian community on Sunday ? What is the real origin of the Sabbath ? Does the doctrine of Sabbath observance relate to God or man ? Is it to be judged as a religious dogma or a political need that on Sunday man should devote himself to worship or to rest ? If the question is a religious one, the Government ought not to interfere. The State has no right to decide by statute a debatable point in theology, or to inflict restraints and penalties on the people (with reference to their social conduct on the Sunday), drawn from so-called divine decrees applying not to Sunday, but to Saturday, and which decrees were issued to a people whose social condition was widely different from our own. There is in truth not the slightest ground or pretence for the attempt to identify the Jewish Sabbath with the Christian Sunday. The Jews themselves, by their observance of the seventh day of the week, distinctly repudiate the attempt to transfer the law of the Pentateuch to the manufacture of the first day as a holy day.

The Christian believer can find in the Gospels no pre-

tence of sanction for the supposition that Jesus substituted first day for seventh day. The days of our week bear, throughout all Europe, names which mark their connection with Isabaism. In England the Saxon mythology has modified a little the nomenclature. Woden and Thor have taken their special days, but our Lord, the sun, still gets the first day of the week as honour to the chief place he occupies in our planetary system. Sunday for the sun, Monday for the moon. Tuesday, instead of Mardi, or Martedi, the day of the planet Mars, takes its name from Tuisco, or Tuisto, the god of war to the Saxons, as Mars to the Greeks. Wednesday, instead of Mercredi, or Mercoledi, the day of the planet Mercury, is Woden's day. Thursday, instead of Jeudi, or Jovedi, the day of the planet Jupiter, is Thor's day—Thor, the Thunderer, who, in the Scandinavian myths, filled Jove's throne. Friday, instead of Venerdi, or Vendredi, the day of Venus, is the day of the Saxon goddess, Freya, or Friga. Saturday, or Saturn's day, keeps its name. Yet out of these days—none of their names of Jewish origin—the followers of the Christian Church in this country pick one day, a day which the Jews do not recognise; and, by help of Jewish law, seek to frighten us away from the pure air and green fields, away from painting and sculpture, away from river and rail, away from everywhere but some Great Bethesda or Little Bethel, where supreme cant allied to grimmest godliness gives Sunday sanction to week day sin.

The Sabbath-day observance societies have no right to appeal to Exodus or Deuteronomy. There is no link between the Sabbath of the Pentateuch and the Pagan Sunday. Nor can those who desire to devote a day to the worship of God stop far short of blasphemy with their threats of hell-fire as the punishment awarded by infinite omnipotence to Sabbath breaking. They say, in effect, that little John, a child of respectable parents, having opportunities of week-day rambling, is good and righteous, and earns hope of heaven by resting contented in only walking from his parents' residence to church or chapel on Sunday; but that little James, the weaver's son, who works in a lucifer match manufactory, and inbreathes poison from

six on Monday morn till six on Saturday eve, will incur the penalty of deep damnation, because, up with the lark on Sunday morn, he runs away from the wretched shelter of home to the side of the clear sparkling river to look for fish who do not go to church, or ramble through the fields and woods to enjoy the odour-laden breeze, or to chase those ephemeral existences for whom even a Spurgeon has not yet reserved an eternity of brimstone for stretching their wings on Sunday. 'Tis rank sin for carpenter James to buy on Sunday morning from costermongers' barrows the poor provender for Sunday's meal; and if Exeter Hall and Newington Tabernacle speak truly, the creator and ruler of an infinity of worlds eagerly watches with angry jealousy to punish such awful crime. Three boys at toss-halfpenny on Sunday morning grieve the immutable, and render him severe and unforgiving, while he shows, nevertheless, great mercy towards a crowned murderer who tramples on the liberties of a nation.

Does the workman need a rest-day? Yes, indeed, and many more than he gets, or is likely to get. A weekly rest-day is good to keep; in that it breaks a little the too much machine-like existence which so many of the masses endure. But *rest* to the weaver, with treddle-wearied legs and shuttle-tired fingers, means a stroll across the verdant carpet spread by nature, a walk in the green lanes, sunshaded by the foliage-covered trees. Rest to the unnameable, because innumerable, multitude of handicraftsmen who rise from their couches to toil and rejoin their beds to gather new strength for next day's labour—rest to them; change is rest. Let their eyes feast on the beautiful, let their ears drink in harmony. Let our picture-galleries, our collections of sculpture, our museums, and public gardens and parks be wide opened, and let the best music, fruit of highest genius, soften, for at least one hour per week, the harshness of the clang of the six days' struggle to live. Let road, river, lane, and field teem on Sunday with the outloosed life which is pent up too often in unwholesome areas from Monday to Saturday. Out of the way with your threats of eternal brimstone after death; let me free into the open space where I may inhale the rich perfume of the

life elixir the pure atmosphere affords. Get you gone with your grim, straight-combed, miserable heads—clasp your hands, down on your knees, if you will; we, with easy elastic step, are off for a Sunday wandering; and as we return, odour-laden with Nature's freshness, we ask you, if there be a life-giver, is it not good worship to try to guard the gift?

What is the real origin of the Sabbath-day? Kalisch says:—"Although* every calm Biblical critic will sedulously keep aloof from mystic speculations on the hidden properties of the numbers, it cannot be denied that in the sacred volume some numbers predominate, which bear a holy and religious character. Among these the number *seven* ranks first. Its frequent, almost regular repetition cannot be accidental. The seventh day is the Sabbath; the seventh year, the שמיטה, SheMeTE, or the Sabbath of the fields; after seven times seven years, the Jubilee, or the perfect restoration of the original conditions of property ensues; the seventh new moon is the 'day of the sound of the trumpet,' or 'the day of remembrance;' the seventh month is almost entirely occupied with the holiest festivals; Passover lasted seven days, and on every day a sacrifice of seven lambs was offered; seven days was the Feast of Tabernacles, and seven weeks lie between Passover and Pentecost; seven days the young animals remained with their mothers before they were fit for firstling-offerings (Exodus, xxii., 29); the circumcision was performed after full seven days from the birth; seven days was the legal duration for many Levitical lustrations; during seven days the priests were initiated; seven times the blood was sprinkled at important expiatory sacrifices; seven days lasted the mourning for the dead (Gen., i., 10); seven days also the marriages (Judges, xiv., 12); seven animals were, in primeval times, presented on solemn occasions as alliances and promises (Gen., xxi., 28-30); and the sacred word *oath* (שבועה) is etymologically connected with the number *seven* (שבע); symbolical actions are repeated seven times (1 Kings, xviii., 43; 2 Kings, v., 10, 14; compare Gen., iv., 15; Eze., xxxix., 9; xl., 12; xli., 3; Num.,

* Kalisch, Exodus, p. 448.

xxiii., 1, 14, 29; 1 Chron., x., 12, ect.); the mark of the highest reverence was a sevenfold prostration (Gen., xxxiii., 3); and a progeny of seven children was considered a peculiar blessing (1 Sam., ii., 5; Jer., xv., 9; Job, i., 2); seven was, in fact, frequently used as a number signifying *many*, in general, or as the number *kat exochen* (Deut., xxviii., 7; Judges, xv., 7, 17; 2 Kings, iv., 35; Isaiah, iv., 1; xi., 15; Job, v., 19; Mich., v., 4; Ruth, iv., 15). Seven chief utensils were in the holy tabernacle—1, the altar of burnt offerings; 2, the laver; 3, the show-bread table; 4, the altar of incense; 5, the candelabrum; 6, the ark; and 7, the mercy seat and the cherubim, which formed one vessel, xxv. *et seq.* But even in historical events the number seven is very markedly obvious. Noah took into the ark seven pairs of every clean animal (Gen., vii., 2); seven days before the beginning of the Deluge he was once more informed of it (verse 4); he waited seven days after having first sent out the dove; and when she returned, seven days more (verses 10, 12); Jacob served seven years for Leah and seven years for Rachel (Gen., xxix., 20, 27, 30); Pharaoh dreamt of seven fat and seven lean cows, of seven full and of seven empty ears of corn; and accordingly seven years of abundance and seven years of famine ensued (Gen., xl., 1; compare 2 Sam., xxiv., 13; 2 Kings, viii., 1); the father-in-law of Moses had seven daughters (Exod., ii., 16), of whom Moses selected the worthiest for his wife; Jericho was encircled during seven days; on the seventh day seven priests, with seven trumpets, passed seven times round the city, which was then only attacked and taken (Josh., vi.); Solomon finished the temple in seven years (1 Kings, vi., 38); and at its consecration celebrated a festival of twice seven days (viii., 65). It would be easy by obvious combinations to increase this list considerably, and we mention only that the three patriarchs and their four wives make the number seven; but we may distinctly call attention to the fact that the three ‘signs of the covenant’ of Mosaism, circumcision, the Passover, and the Sabbath, are all connected with the number seven. The same mystic number prevails especially in the Indian mythology: a God shines through the world on a chariot drawn by seven

horses ; there are seven worlds (Locas), seven great continents (Dripas), seven oceans ; the human body consists of seven chief members ; there are seven periods in the life of man, &c.

“The simple and obvious explanation of the holiness of the number seven is that the ancient Israelites, as most of the Eastern nations, counted originally their months after the course of the moon, which renews itself in four quarters of seven and three-eighths days each, and after this time assumes a new phase. These periodical and extraordinary changes of the moon produced a powerful impression upon the susceptible minds of the ancient nations. They excited them to reflections on this wonderful phenomenon, and everything connected with it assumed, in their eyes, a peculiar significance. Hence the day of the new moon was generally celebrated with some distinguishing solemnity, which, like all festivals, is regulated and fixed in the Mosaic law (Num., x., 10, xxviii., 11, &c.) ; and the new moon is in the Old Testament frequently mentioned together with the Sabbath (2 Kings, iv., 23 ; Isaiah, i., 13, &c.) Hereto we add that the number of the seven planets known to them (Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon), which successively presides over the hours of the day, and each of which commenced, therefore, a different day, contributed in later times not a little to secure to it that mysterious significance, especially as the result of the astrological pursuits soon brought all human affairs and occupations into some relation with those planets. But that division of the week into seven days was known and adopted by the most different nations, as the Assyrians, Arabs, Indians, Chinese, Peruvians (but not the Persians), and many African and American tribes, which never came into intercourse with the Israelites, and later by the Greeks and Romans, who followed the Egyptians. We must, therefore, recognise therein, not an exclusively theocratical, but a general astronomical arrangement, which offered itself to the simplest planetary observation of every people.”

So far Kalisch. M. Priaulx, in his comments on Genesis, deals with the same question. He says :—

*“The Book of Genesis tells us that a septenary cycle was possibly known to Noah, and certainly in use with Laban and his family. But that cycle is represented as subordinate to, and merely the consequence of, the Sabbath-day ; as, in fact, owing its existence to the observance of that day ; and yet throughout Genesis, with the exception of this creation, there is not the slightest allusion to any seventh as a peculiarly holy day. Not, indeed, till after the Exodus is the *Sabbath* mentioned, and then its sanctity is pressed upon us in almost every verse, and its observance is ensured by the heaviest penalties ; the very severity with which it is commanded bespeaks it an innovation, and no ancestral and well-established custom. In a word, we have no evidence whatever that the hebdomadal, as a constantly recurring cycle, as dividing and measuring the whole year, was known to the Hebrews before their settlement in Egypt. And we must conclude, therefore, that the weeks of Noah and Laban were merely any seven days set apart for a festal or a religious purpose, perhaps because the heptad, or number seven, was held in peculiar reverence, or for some other reason which at this distance of time it would be vain to speculate on, but which may easily be drawn from many natural phenomena, as from the first chapter of Genesis. The Egyptian week is a cycle of seven days, each one of which has its appropriate name, taken from the planet to which it is dedicated. Did not, then, the Egyptians, a people devoted to astrology, thence fix the number of their days ? Or were they led to a division of their months into weeks by the observation that the moon required *seven* days from new moon to its first quarter, and *other seven days* to reach its full, and so on to its decline ? And did they, then, finding that the planets were the same in number as the days, apply the names of the one to denote the other ? I cannot determine which of these is the more probable reason for the Egyptian week ; but I perceive that, as that week was associated with no events, hallowed by no traditions, it had no arbitrary origin, but was founded on an observation, never mind how crude, of the phenomena of Nature ; and that, therefore, like other

* Prialx Questiones Mosaicæ, p. 36.

natural divisions of time, it might be alike original in China, in Haran, and in Egypt. If, however, it is necessary to decide between the pretensions of the Jews and those of the Egyptians, we must avow that it seems to us just as probable that the Jews, who show none but accidental or traditional reasons for the use of their cycle, should have borrowed it from the Egyptians, as it is improbable that the Egyptians, with whom it appears as a natural measure of time, should have acquired it from the Jews."

After drawing attention to Persia, China, India, and Mexico, as using no Sabbath, M. Priaulx proceeds:—

"The savage on his return from a successful chase makes holiday and prepares a plentiful banquet, and gorges himself with food, and then lays himself down to sleep, and wakes but to eat again, and then again to sleep, until his stock of provisions is exhausted, and hunger at length rouses him to fresh exertions. His life is divided between the severest toil and the most listless indolence. So soon, however, as men begin to live in societies, and have learned to tame and to keep cattle, and to cultivate the earth, so soon as they have some assured means of subsistence, so we find their legislators regulating the alternations of labour and repose, *consecrating particular days of rest, and hallowing these days* by dedicating them to the Gods, and making them happy days for the people, by adorning them with feasts and games, and solemn sacrifice. Thus among the Egyptians, according to Herodotus, there were many public festivals. In *Greece* the days were of three kinds—working days, black days, and festal days.

"On most of these last days, the shops and courts of judicature were shut up. The labourers rested from their works, the tradesmen from their employments, the mourners intermitted their sorrows, and nothing but ease and pleasure, mirth and jollity, were to be found among them.

"In *Rome* the days were similarly divided; every ninth day was a holiday, and on holidays the citizens were expected to abstain from litigation and quarrels, and the slave from labour. *The Persians*, besides many other holidays, celebrated the five intercalary days (*dies appendices*), which completed their year, in joy and feasting. These same days,

the Mexicans believed, 'had been purposely left by their ancestors as days of vocation, and during this time they gave themselves up wholly to idleness, and only studied how to lose that overplus of time. Tradesmen left off work, the business of the tribunals ceased, and the very sacrifices in the temples.' *In China*, the holidays were new and full moon. *In India*, there are certain prescribed days, on which the superstitious Hindoo dares not even clean his teeth. Among the Boodhists, of Ceylon, four days of the month are dedicated to public worship—the four first days of the changes of the moon ; when those who are able attend at the temples. There are no other public days of festival or thanksgiving ; all, however, are at liberty to select such days for themselves, and these they particularise by acts of devotion, consisting in fasting, prayer, and forming resolutions for their future good conduct ; all which devout acts are addressed to their saviour Boodha."

The Mishna, in the treatises entitled, "Sabbath Erubin and Yom Tob," gives some curious and some very ridiculous examples of the rabbinical regulations for Sabbath observance. These go so far as to declare that a tailor may not carry his needle with him late on Sabbath eve for fear he might be tempted to sew on the Sabbath. One rabbi José declares that a one-legged cripple must not carry with him his wooden leg on the Sabbath. A man with toothache on the Sabbath must not rinse his teeth with vinegar. A flower may not be plucked from a perforated flower-pot, but it may be plucked from a flower-pot not perforated.

According to Exodus, chap. xxxi., v. 14, chap. xxxv., v. 2, Sabbath breaking was to be punished with death ; and in Numbers, chap. xv., v. 32, an instance is given of the actual infliction of this penalty. If Sabbatarians were thoroughly logical, they ought to claim that all Sabbath breakers should be stoned to death.

According to English law, travelling in a stage or mail-coach on a Sunday is lawful, and the driver is lawfully employed. (See *ex parte* Middleton, 3 Barnewall and Cresswell, p. 164, and Sandiman v. Breach, 7 Barnewall and Cresswell, p. 96.) Contracts to carry passengers in a stage-coach on Sunday are therefore binding, but the

driver of a van travelling to and from distant towns, such as London and York, is unlawfully employed, and may be prosecuted and fined twenty shillings for each offence (see cases quoted *supra*) ; and, presuming that the laws of God and England are in unison, the driver of the van will be damned for Sabbath breaking, and the driver of the stage-coach will go to heaven for the same offence. By the 10 and 11 William, cap. 24, mackerel may be sold on Sunday either before or after Divine service. There is no offence against the common law of England in trading or working on a Sunday ; therefore the statutes must be strictly construed. If a butcher should shave on a Sunday, he would commit no offence, because it would not be following his ordinary calling. Persons exercising their calling on a Sunday are only subject to one penalty, for the whole is but one offence, or one act of exercising, although continued the whole day. A baker, pastry-cook, or confectioner is liable to be prosecuted if selling bread and pastry before nine or after half-past one o'clock on the Sunday (sec. 34, Geo. III., cap. 61 ; 1 and 2, Geo. IV., cap. 50, sec. 11 ; and 3, Geo. VI., cap. 106). If the Archbishop of Canterbury's cook, groom, footman, butler, and all other his men-servants and maid-servants do not each of them attend church every Sunday, they may be prosecuted and fined under the 1, Elizabeth, cap. 2 ; and 3, James I., cap. 4. If the Archbishop of Canterbury's coachman drive his master to church on Sunday, and if his footman stand behind the carriage, these being their ordinary callings, and not works of charity or necessity, they may be prosecuted and fined 5s. each under the 29, Car. II., cap. 7. Tobacconists may be prosecuted for selling tobacco and cigars on a Sunday. Railway officials may be punished for working on a Sunday ; certainly on excursion trains. The stokers and men employed on the steamboats plying to Gravesend, &c., are also liable to prosecution, although a few watermen enjoy the privilege of Sabbath breaking by Act of Parliament. Civil contracts made on a Sunday are void, with some few exceptions—viz., a soldier may be enlisted on a Sunday (*Walton v. Gavin*, 16 ; *Queen's Bench*, 48) ; a labourer may be hired on a Sunday (*Rex v.*

Whitmarsh, 7; Barnewell and Carrington, 596); a guarantee may be given for the faithful services of a person about to be employed (*Norton v. Powell*, 4; Manning and Grant, 42); a bill of exchange may be drawn on a Sunday (*Begbie v. Levi*, 1; Carrington and Payne, 180). Civil process must not be served on Sunday, but an ecclesiastical citation may; therefore, the Church reserves to itself the right of Sabbath breaking on all occasions. No civil arrest can be made on Sunday. A cookshop may be open on a Sunday for the sale of victuals. Every person who should go to Hyde Park, or any of the other parks, to hear the band play, if out of his own parish, is liable to be fined 3s. 4d. If two or three go from out of their smoky city residences to the Lea to fish, or to the green fields to play cricket, they may each be fined 3s. 4d., if out of the parish in which they reside.

Verse 13.—“Thou shalt not kill.” This verse must be qualified by chap. xxi., vv. 20 and 21, and by Deut., chap. vii., v. 2; Deut., chap. xx., v. 13 to 16, and similar texts.

Verse 17.—The Samaritan Codex here differs very considerably from our version, inserting in substance the 23 to 27 verses of the fifth chapter of Deuteronomy. Josephus follows the Samaritan, with slight variation.

Chap. xxi., vv. 2 to 6.—“If thou buy an Hebrew servant,* six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children

* The word “servant” עֶבֶד OBeD, is in Cahen translated “slave.” Gesenius Lexicon, p. 599, translates “a servant who amongst the Hebrews was commonly ‘a slave.’” Parkhurst, p. 508, “a servant or slave.” Newman in his Lexicon, p. 450, says, “a slave either for life or a limited period.” (A hired servant is שָׂכִיר SheKIR)—see Eichorn’s *Simonis*, vol. ii., p. 1,137; and Bresslan, p. 416. The same word, OBeD, is used in Leviticus, chap. xxv., vv. 44 and 45. In v. 6, the word translated Judges, is אֱלֹהִים ALEIM, which is, 1 Genesis, translated Gods (see commentary on Genesis, p. 11). The Septuagint has instead of “before the Judges,” “before the tribunal of God.” The Douay, following the Latin Vulgate, has, instead of “Judges,” “Gods.”

shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife and my children; I will not go out free. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever."

These verses recognise, and in most terrible language, the existence of slavery as an institution connected with the then Jewish future. They declare that a man may buy a Hebrew servant, provide him with a bond-wife, and breed bond-children, who shall become the property of the master.

The offer of liberty to the Hebrew servant at the end of six years' servitude, on condition that he abandoned his wife and children, is a piece of indefensible cruelty. Did the writer of Exodus not know that a slave might love liberty and yet not desire to leave his family slaves while he enjoyed solitary freedom? Was God aware that sometimes the most wretched slave may have true and warm affection for his wife and children? Is a slave ever a man with a man's passions and feelings; or, is he always a chattel, or inferior animal?

It is a puzzling theory this, and, at first glance, scarcely worthy of a place in a revelation from an all-wise and all-good God—*i.e.*, that a man may be a religious man and yet keep his brother and sister as male and female slaves, breeding and begetting other slaves.

"If the servant shall plainly say, I love my master, my wife, and my children," why he would be less than a man if he did not love his wife and his children even more than a freedom which would be embittered by the consciousness of his family's slavery. He would be a strange husband if he did not wish to stay with them rather than be separated from them. The phrase, "I love my master," is a most diabolical addition. Could a man love the master in whose hands he would be forced to leave his wife and children as slaves, and would not the expression of love towards him be a venial falsehood in order to secure the opportunity of protecting the wife whom he had sworn to love, and the children whom he was bound to protect, because he had caused

their birth? What is the slave's reward for his love? If he prefers staying with his wife and children, does God give him his freedom as his recompense?—give the whole family their freedom, their reward? No. He says that the man who should be honest enough, humane enough, the man who should be true enough, to stay behind to protect his wife and his children—that man should be taken before the judge, should have his ear bored through, and be a slave for ever—a slave without hope of freedom—a slave without prospect of redemption; and this apparently because he has committed the crime of loving his wife and children. If he hated them—did not care for them—if he had no fatherly, no husbandly love, he might go free; but because he loved his wife and children, for that crime he must pay the penalty of being a slave for ever.

Verse 6, which provides that the Hebrew servant is always to continue in serfdom, is confirmed in Deut., chap. xv., v. 17, but is contradicted by Leviticus, chap. xxv., vv. 39, 40, 41, 42, 43, where the release of the Hebrew brother is to appear in the year of the Jubilee.

Verses 7, 8, 9, 10, 11.—These verses contain a provision for the sale by a man of his own daughter. And for what purpose? Our translators have carefully endeavoured to hide the real meaning of the text. Verse 7 reads, "And if a man sell his daughter to be a maid-servant, she shall not go out as the *men-servants* do." In the Douay it is, "If a man sell his daughter to be a servant, she shall not go out as *bondwomen* are wont to go out." Kalisch says, לאמה LAME, is here rather concubine than maid-servant. Cahen says, "The father had power to sell his daughter at any age, לאמה LAME, *slave*. The difference between this word and שפחה ShePheChE, appears to me to be this, שפחה ShePheChE generally designates a female slave, and אמה AME is the honorary title taken by the slave, become mother from אם *mother, a matron*. In admitting this, the whole of the paragraph, difficult enough otherwise, becomes very clear. It speaks of a father who sells his daughter to a master who makes her his concubine."

The 8th verse in our translation reads—If she please not her master, who hath betrothed her to himself, then shall

he let her be redeemed to sell her to a strange nation; he shall have no power seeing *he hath dealt deceitfully with her.*" In the Douay, "If she displease the eyes of her master to whom she was delivered, he shall let her go, but he shall have no power to sell her to a foreign nation *if he despise her.*" In the margin of Breeches Bible the last words of the 8th verse are translated, "seeing he hath deflowered her." Cahen renders *ayant été infidèle envers elle*,"* "having been unfaithful towards her." Kalisch in his note to this verse adds, "he had brought her from her father only under the condition and with the promise to live with her in conjugal intercourse."

Verse 10.—In our version it is, "If he take him another wife, her food, her raiment, and her *duty of marriage*, he shall not diminish." In the Douay, "If he take another wife for him, he shall provide her a marriage, and raiment, neither shall he refuse the *price of her chastity.*" (Vulgate *pretium pudicitæ*.) In the Breeches Bible, "If he take him another wife, he shall not diminish her food, her raiment, and *recompense of her virginity.*" The word צְנוּתָהּ ONeThE in our version, "duty of marriage," is in Kalisch translated, "conjugal cohabitation." Cahen writes, "*le devoir conjugal.*"

Can any man doubt as to the real meaning of the above four verses? Is it not clear and beyond contradiction that here is a law professedly from a God of truth and purity, rendering it lawful for a man to sell his own daughter, in order that she may fill a place in the seraglio of her purchaser. Our translators have somewhat glossed the text, partially hiding its disgusting meaning, but still enough was left to excite suspicion. Is this the Book from which you let your little girls read, and from which you expect them to acquire that knowledge which shall render them happy and virtuous?

Verse 16.—"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." Cahen translates this verse, omitting the word "or," ו, for which there is no Hebrew equivalent. The

* See Lexicon's under נָשָׂא Eichorn's Simonis, p. 205—Gesenius, p. 102—Parkhurst, p. 55—Kalisch, Exodus, p. 389.

Douay has, "being convicted of the guilt." The Rabbis discussed how the man being sold could still be found in the hands of his vendor, and they taught that the stolen person must have been seen in the house of the kidnapper, and then have been sold to another—without which the offence was not complete. The Rabbis applied this only to stealing an Israelite (see Deut., chap. xxiv., v. 7).

Verse 20.—"And if a man smite his servant, or his maid with a rod, and he die under his hand, he shall surely be punished." The Douay has, "He that striketh his bondman, or bondwoman, with a rod, and they die under his hand, they shall be guilty of the crime."

Verse 21.—"Notwithstanding, if he continue for a day or two, he shall not be punished, for he is his money." The Douay says, "But if the party remain alive a day or two, he shall not be punished, because it is his money." Cahen, "If he survives for a day or two." Colenso says, "I shall never forget the revulsion of feeling, with which a very intelligent Christian native, with whose help I was translating these words in the Zulu tongue, first heard them as words said to be uttered by the same great and gracious Being, whom I was teaching him to trust in and adore. His whole soul revolted against the notion, that the great and blessed God, the merciful Father of all mankind, would speak of a servant, or maid, as mere 'money,' and allow a terrible crime to go unpunished, because the victim of the brutal usage had survived a few hours."* We are here told that if one of God's children, whom God caused to be born free, or who had, during life, risen to freedom, kills another of God's children, whom God has caused to be born a slave, or who, during life, has been reduced to thralldom, the murderer of the owner of the victim shall escape punishment, if (as the Douay quaintly expresses it) the victim remain alive a day or two after the infliction of the punishment, which was the primary cause of death; and this notwithstanding v. 12, which says, "He that smiteth a man, so that he die, shall be surely put to death." Why is this mercy? Is it because there is some extenuating circumstance which reduces the heinousness

of the crime? None who read the Pentateuch can suppose the God of the Jews to be tender hearted as to taking human life. Why is the murderer spared? Has mercy any voice? No: but because the slave killed is the murderer's money; because the murderer bought and paid for that slave with current coin, justice is reverent to wealth and the power of gold is recognised even in the kingdom of God. To day the Society for Suppression of Cruelty to Animals would prosecute and obtain the committal to prison of any man, who, on such prosecution, should be found guilty of beating his horse or his dog, so that it died on the second or third day. It would be no defence to urge on the part of the prisoner that he had paid for the ill-used animal. It would be a rash advocate who ventured to raise such a defence. But in a trial at the last day before the Supreme Judge, when a "Legree" is accused of the murder of an "Uncle Tom," the accused, relying on the Pentateuch, may raise a valid defence with the words, "He was my money." The power of gold will open the gates of heaven to the murderer, who can look complacently down into hell upon the murderers who had no money.

Verses 23, 24, 25.—"And if *any* mischief follow, then thou shalt give life for life. Eye for eye, tooth for tooth, hand for hand, foot for foot. Burning for burning, wound for wound, stripe for stripe." Aben Ezra quotes a Jewish writer who denied that these verses could be taken literally; for instance, how could you apply the law "eye for eye" to a blind man, who had put out the eye of one possessing both organs of sight in good condition. How make a retaliative wounding neither more nor less dangerous than that for which it is retribution.*

Verse 32.—"If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty shekels or silver, and the ox shall be stoned." The slave is quite treated as a mere chattel for loss or injury to which the master is to receive compensation. According to the calculation of Kalisch, thirty shekels of silver would be about seventy-two shillings and sixpence. In the Hebrew this

* Cahen, Exode, p. 96.

chapter numbers thirty-seven verses—the first verse of chapter twenty-two being included in chapter twenty-one.

Chap. xxii., v. 9.—“For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.” The Douay join this to the last verse and read, “To do any fraud, either in ox, or ass, or sheep, or raiment, or anything that may bring damage: the cause of both parties shall come to the Gods, and, if they give judgment, he shall restore double to his neighbour.” Cahen translates, “In all kinds of wrong relating to an ox, an ass, a lamb, or any lost object, of which they shall say that is it, the cause of the two shall come before the judges; and he whom the judges shall condemn shall tender double to his neighbour.” He adds that it is difficult to seize the precise meaning of the verse. The word “judges” or “gods,” as the Douay gives it, is אֱלֹהִים, ALEIM (see “Bible: What it Is,” Genesis, pages 7 and 11). Kalisch, who translates the verse somewhat differently, draws attention to further variation in the Septuagint and Luther’s version, and says that there is no authority for the English rendering, “which *another* challengeth to be his.”

Verse 11.—“Here an oath is commanded; in Matthew, chap. v., vv. 34 to 37; and James, chap. v., v. 12, oaths are forbidden.”

Verse 18.—“Thou shalt not suffer a witch to live.” The Septuagint has “poisoner” instead of “witch.” In the Douay, “Wizards thou shalt not suffer to live.” Can we wonder that our criminal courts occasionally reveal a scene of life in which we see some poorly taught servant girl parting with her hard-earned pence to propitiate some man or woman, whom she believes to possess supernatural power? It is customary, on such occasions, for the presiding magistrate to deplore the ignorance of the labouring classes, and to exclaim against the folly of believing in witches and wizards, yet he swears the witnesses on the Bible, containing this verse, and would refuse to receive the

evidence, if, after hearing the magistrate's opinion on the folly of believing in witchcraft, the deponent should happen to remark, "Then I cannot believe in the Bible." Kalisch declares that the doctrine of sorcery or witchcraft is opposed to Mosaism,* and that the idea of Satan as an evil principle was only borrowed after the Babylonian Captivity. We are placed, however, in this difficulty—*i.e.*, that either the Pentateuch is the reliable record of Mosaic doctrines, or there is no reliable record in existence; and, according to the Pentateuch, it is clear that the possibility of sorcery, enchantment, witchcraft, &c., was recognised. Witches are not spoken of as impostors but as criminals. The doctrine of the existence of angels and demons, of familiar spirits, who might be subject to human control, of guardian angels and evil genii, is as old as the childhood of nations. Those who have recognised, on the one hand, the theory of the existence of God and of good angels have, on the other hand, been quick to admit the doctrine of Satan and his devils. Hoping and believing that God and his angels were propitiated by prayer and offerings; they have also believed and feared that Beelzebub and his legions might be similarly influenced.†

Almost every mythology which has existed among mankind has sanctioned the belief, that beings exist in the universe greatly superior to the human race in wisdom and power, and regarding mankind with the most deadly hostility. The terrors of this faith have, in many instances, been very much aggravated by the absurd idea, that it is possible for mortals to become the allies of these superhuman beings, to partake their power and to assist their evil designs. In some countries, the persons to whom such a compact is attributed are venerated as the favoured priests and servants of a formidable Deity. In others, the accusation of witchcraft is the ready pretext for robbing or murdering an obnoxious neighbour. But, in almost all nations, savage or civilised, the delusion exists or has

* Exodus, p. 426 and contra 115. See also Deuteronomy, c. xviii., v. 10, and Leviticus, c. xx., vv. 26 to 31.

† Monboddo Antient Metaphysics, vol. iv., Book 2, c. 7. Farmer on the Demoniacs, p. 13.

existed. A very slight knowledge of the absurd and degrading notions, anciently entertained respecting the spiritual world, will enable our readers to form a sufficiently accurate idea of the accusations which were common in the old trials for witchcraft in Europe, and especially in our own land. Neither Tasso nor Dante was superior to the superstition which clothed a supposed fallen archangel in the vulgar terrors of horns, tusks, and cloven feet. In their age, and since the witch was generally a spiteful old woman, who had sold her salvation for the pleasure of blighting her neighbours' corn, destroying their cattle, and feasting by night in their cellars and larders, her familiar spirit or attendant devil was present as a cat, a toad, or, in some peculiarly atrocious cases, a blue-bottle fly; the Demon, to whose service the witch devoted herself according to popular repute, combined the lowest passions of humanity with the stupidity, ferocity, and almost the outward shape of a wild beast.

The old maxim of English law that an accused person is regarded as innocent until proved guilty, did not apply to cases of witchcraft. In these it was reversed, and, in default of testimony against the accused, tests were applied. The most common test was the ancient ordeal by immersion in water, or, as it was called, *swimming*; in which the failure of the accused party to sink completely was held an infallible proof of guilt. This test was most comforting; if innocent the patient got drowned, if he escaped drowning he was burned. Another approved method was by *pricking*; which consisted in puncturing the body of the unfortunate victim, in the hope of detecting the *marks* or insensible spots, which were supposed to exist in every witch. In a third, the culprit was kept bound hand and foot, without food, drink, or sleep, for a day and night; it being thought that no witch could exist for a longer time without some visible communication with her familiar spirits. In these trials, the malignant vigilance of the persecuting watchers was seldom disappointed in detecting some symptom which they chose to consider a sign of guilt; and even when this did not occur, the life of the accused was generally endangered by the inhuman violence with which the tests were applied.

But the ordeal, absurd, cruel, and partial as it was, was only used in cases of the barest suspicion, and where no pretence of testimony could be alleged. The slightest shadow of evidence, or of what the prejudiced demonologist chose to consider evidence, was enough to send the culprit to the stake without hope or respite. The Continental Jurists openly laid down the rule, that persons of notoriously bad character, although not to be believed upon their oaths on the ordinary occasions of dispute that might arise between man and man, were to be believed if they swore that any person had bewitched them. James I. of England confirmed their opinion and improved upon it, by adding that the evidence of children, not old enough to understand the nature of an oath, ought also to be received. And, indeed, it was well for the victims when these proofs were of a kind which, in the opinion of their judge, justified their condemnation to a speedy death; for any contradiction or uncertainty in the evidence was considered a ground not for acquittal, but for extorting a confession from the accused party, by the unrelenting use of the severest torture.

The evidence for the defence was weighed in a very different balance. The monstrous supposition that an ugly woman could be a good Christian, or that a convicted perjurer would bring a false accusation of witchcraft, required to be supported by such proofs as scarcely any human testimony could furnish. Bodinus, a learned demonologist of the seventeenth century, has declared that an acquittal for sorcery could never be justified, unless the innocence of the accused was clearer than the proof of the sin's existence. How a negative—and such a negative—could be established in the triumphant manner—how a friendless vagrant was to prove that, during a life of thirty, forty, or fifty years, he had *never* attended a witch Sabbath, *never* soured milk, or raised tempests, or *never* danced at midnight on a broomstick at the Brocken—the sage magistrate has omitted to specify. But it is certain that his rule, sweeping as it is, is far too limited to justify all the condemnations which took place; for proofs of *alibi*, supported by the clearest testimony of the senses, were frequently

set aside, on the gratuitous supposition that the witnesses had been deceived by a diabolical illusion ; and women were burnt alive for having been present at the nightly revels of *Domdaniel* or *Blockula*, though their husbands swore that they had never quitted their beds during the nights in question. There is, in short, little or no exaggeration in affirming that every imputation of sorcery raised a presumption of guilt against the culprit, and that very nearly approaching to what the law of England terms a presumption *absolute*. It was a presumption which a mere conjecture was sufficient to establish, and which, though nominally liable to be disproved, was in practice altogether insuperable. The pretended crime of witchcraft has been recognised and punished, from the earliest ages among the nations of Western Europe ; though it was not until a comparatively modern period, that the superstition assumed its most absurd and malignant shape. Its most ancient victims were in general persons who had provoked suspicion by pretending to possess, or attempting to exercise forbidden knowledge. Such was the well-known case of Eleanor Cobham, Duchess of Gloucester, who was condemned to perpetual imprisonment in the Isle of Man, for attempting the life of Henry VI., by means of a sympathetic waxen image. Such was that of the Maréchal de Retz, a French nobleman of high rank and distinguished military reputation, who was publicly executed for sorcery in the fifteenth century, although, if the stories told of his crimes have any truth, he might well have dispensed with diabolical assistance in tormenting mankind. And such, in some measure, was the death of the heroic Maid of Orleans, whose delusions, innocent and patriotic as they were, were of a kind which no doubt excited sincere distrust and abhorrence among her superstitious enemies. Early in the fifteenth century, a general belief began to spread through Europe, that the crime of sorcery was fearfully on the increase. This delusion originated in the gross superstition and ignorance, resulting from many centuries of monkish domination over the popular mind, probably powerfully assisted by the strange pretensions of the Alchymists, which had long attracted the unfavourable

notice of the Church, and which were just at this time attaining their highest pitch of extravagance. The contagion of fear spread rapidly and fatally. In 1459 took place the celebrated trials and executions for witchcraft at Arras; the earliest instance, upon a large scale, in which innocent persons were put to death for that crime without any apparent object or provocation. The horrible example was eagerly followed throughout France, Germany, and Switzerland; and a few years later, a superstition, peculiarly proper to Biblical Christianity, was solemnly sanctioned by the Supreme Pontiff of the Christian Church. In 1488, Innocent VIII. gave the signal for one of the most fatal and wicked persecutions that ever disgraced mankind; by issuing a bull, in which he summoned all good Christians to the rescue of the Church from the open assaults of Satan and his mortal allies. His exhortations were repeated and renewed by several of his successors; and particularly by the pious and infamous Alexander VI. Then arose throughout Europe that strange and fearful monomania, which has so often seemed to impart a mysterious fascination to crimes of a new and shocking character. It was fortunate for mankind that the crime of sorcery, being morally and physically impossible, could not become common; or the world would really have become, what a terrified Demonologist called it, "a large madhouse for witches and devils to play their antics in." But religious teaching did its best; everything that could be done under such discouraging circumstances was done most zealously and perseveringly, both by witches and witch destroyers. The more enthusiastic sorcerers scrupulously performed all the approved ceremonies for raising the Devil, and generally finished by becoming convinced that their object had been fully attained. The more artful and incredulous satisfied themselves with terrifying and robbing their neighbours, by the help of false pretensions to witchcraft. On the other hand, hypochondriac squires, terrified clowns, hysterical girls, and mischievous children, united in ascribing their sufferings and mishaps to enchantment; and usually fixed at random upon the nearest old woman as their tormentor. These accusations were so

readily heard, and so unsparingly acted upon by the legal authorities, that the number of executions shocked and startled even the thoughtless and excited mob. The poorer classes began to look forward with natural alarm to the time when age and deformity might qualify themselves for the fate which they daily saw overtaking their neighbours, and, in many places, the inquisitors of the law were compelled by popular violence to abandon their researches. But Churchmen and kings felt no such apprehension, and the fury of the persecution became daily more unsparing.

For nearly two hundred years after the bull of Innocent, the mania continued with scarcely any symptoms of abatement. Throughout the sixteenth century it was chiefly confined to France and Germany, in which countries the number of its victims must be reckoned by hundreds of thousands. Their total amount, indeed, can only be calculated from those which remain on record ; but some idea of its magnitude may be formed from the fact that many districts and large towns burnt two, three, and four hundred witches every year ; and that in some the annual executions destroyed nearly one per cent. of the whole population ! The accusations were of the usual kind, except in the south of France, where the crime of *lycanthropy*, which consisted in self-transformation into a wolf, or, as such enchanted animals were called, a *loup-garou*, was believed to be very prevalent. The Reformation, which swept away so many superstitions, left this, the most odious of all, in full activity. The Churchmen of England, the Lutherans of Germany, the Calvinists of Geneva, Scotland, and New England, rivalled the most bigoted Roman Catholics in their severities. Indeed, the Calvinists, though the most opposite of all to the Church of Rome, were in this respect perhaps the most implicit imitators of her delusions.

The contagion was late in making its appearance in Great Britain, though its presence, when once it became general, was not less destructive than in other countries. It was not until 1562 that the English Legislature disgraced themselves by formally recognising the practice of magic as felony. After this time, however, the panic gradually increased ; and towards the end of Elizabeth's

reign the spread of witchcraft had become a favourite subject of lamentation and warning with the Court preachers. At length, in 1593, occurred the well-known and disgraceful tragedy of the witches of Warbois, which ended in the public murder of a whole family, upon no better evidence than the ravings of a delirious girl. Still this was for some time almost a solitary instance. But the pestilence broke out afresh upon the accession of James I. That vain and worthless pedant had always looked upon witchcraft with peculiar horror, and had, moreover, been greatly delighted by the fatal flattery which asserted that he was the most dreaded enemy of their fraternity. A Scottish Act of Parliament for the suppression of sorcery had been passed in 1563, but during the reign of Queen Mary the executions under it, though more frequent than in England, were comparatively few. James, however, speedily increased them to four hundred annually, a number more than quadruple their previous amount, though not greater than was furnished by many single towns on the Continent. He presided at the famous trial of Euphemia Macalzean and her accomplices in 1591, a trial which terminated in the execution of thirty persons at once, many of them with circumstances of unusual and shocking barbarity. He also signalised himself by publishing a treatise on demonology, in which he maintained the most puerile superstitions of the witch-finders, and openly accused Reginald Scott of sadducism for denying the possibility of the crime.

Accordingly, in 1604, the very year after the accession of James to the English throne, a new act was passed for the detection and punishment of sorcerers; and from this time the persecution may be said to have fully commenced. During the seventeenth century, 40,000 persons are said to have been put to death for witchcraft in England alone! In Scotland the number was probably, in proportion to the population, much greater; for it is certain that even in the last forty years of the sixteenth century the executions were not fewer than 17,000. In 1634 the madness may be said to have reached its highest pitch. In that year occurred the celebrated case of the Lancashire witches, in which eight innocent persons were deprived of their lives

by the incoherent falsehoods of a mischievous urchin. The civil war, far from suspending the persecution, seems, if possible, to have redoubled it; for the English Puritans and Scottish Covenanters were, like all of their religious persuasion, full of love and charity, and most rigorous and unscrupulous in exterminating sorcery. In 1644 and 1645 the infamous Matthew Hopkins was able to earn a comfortable subsistence by the profession of witch-finder, which he exercised, not, indeed, without occasional suspicion, but still with general success. And even twenty years later, the delusion was still sanctioned by the most venerable name of the English law; for it was in 1664 that the excellent Sir Matthew Hale, after a trial conducted with his usual patience and impartiality, though not perhaps with his usual good sense, condemned two women to death as witches, both of whom were executed accordingly.

At length, however, soon after the middle of the seventeenth century, the superstition began to show signs of decline. In some countries its fall was hastened by the belief that the powers of darkness had used the general panic as a means of destroying the innocent, and that the witch-finders were either witches themselves, or subject to diabolical delusion. The conjecture excited general attention; for the most zealous demonologist could not deny that Satan would have found, in such a deception, a far easier and more effectual means of tormenting mankind, than in the petty mischief usually ascribed to him. This fortunate counter-delusion produced a great effect in many parts of Germany, and also in New England—in which colony the mania broke out with sudden violence about the year 1670, and, after costing nineteen lives, as suddenly disappeared.

In 1669 seventy persons were put to death at a small village of Dalecarlia, in Sweden, upon the evidence of some insane or malicious children: but, fortunately, the contagion did not spread any further in that country. And so late as 1697 five persons were executed together at Glasgow, upon the evidence of a sick girl, aged eleven! But these were the expiring effects of the delusion. In 1680, France set the example to Europe of its final and absolute suppression. In

that year, Louis XIV. issued a proclamation prohibiting all future prosecutions for witchcraft; and directing that even those who might profess the art should only be punished as impostors. A solemn remonstrance by the Parliament of Rouen was wisely disregarded; and the benefits of the step were speedy and conspicuous. The good example was followed, though less readily than it ought to have been, by other nations. In Germany the punishment of death had been already disused, and even that of imprisonment was daily becoming more rare. In England and Scotland the exertions of enlightened and humane judges, among whom Chief Justices Holt and Dundas of Arncliffe are honourably conspicuous, generally succeeded in drawing a verdict of not guilty from the jury, or a pardon from the Crown. At length the long list of murders was brought to its close in both countries. In the former, the last execution was at Huntingdon, in 1716; in the latter, at Dornoch, in Sutherlandshire, six years later. Two or three instances of popular violence against suspected witchery met with just and exemplary punishment; and in 1736, the statute of James I. was solemnly repealed throughout Great Britain. One solitary crime more was committed at Wurzburg, in Bavaria—a town which had early and long been infamous for the cruelty of its witch-finding magistrates. In 1749—when the subject was almost forgotten everywhere else—a young woman, named Maria Sanger, was, to the horror of all Europe, burnt alive in that town, on a charge of having bewitched the nuns of a neighbouring convent. This was the last execution for witchcraft which ever took place in a civilised country. Yet even to day, and even in England, remnants of the vulgar superstition may be traced out amongst the uneducated; and although civilisation has robbed religion of the power to burn the body, it has not yet entirely rescued the child from the liability to those early Bible teachings which leave their disastrous impress to taint maturer thinkings.

Chap. xxii., v. 20, "He that sacrificeth unto *any* god, save unto the Lord only, he shall be utterly destroyed." It should really be read, "He that sacrificeth to the ALEIM, except only to JEUE, shall be destroyed." And v. 28, "Thou

shalt not revile the Gods (Aleim).” And chap. xxiii., v. 13. Who and what are these gods, or Aleim, and why these commands? According to its best advocates, the sole end of this Mosaic dispensation is the worship of one God, yet here are other gods referred to. If I sacrifice to them, I hazard destruction, and if I revile them, I shall probably fare no better. Josephus says, “Let no one blaspheme those Gods which other cities esteem such.”*

The words in v. 20 forbid any sacrifice to the ALEIM, except to JEUE (Jehovah), who is, therefore, here regarded as one of the Aleim. Who were the others? The prohibition in Exodus, chap. xx., v. 3, read with the verses above quoted, would apparently make the whole of the Aleim, except Jeue, heathen deities; but there are instances in which another name than that of Jehovah is given to a God of the Jews. For example, the names compounded with אל AL, such as אל שדי AL SheDI, Almighty God, אל עליון AL OLIUN, the most High God, &c., and we find one אלה מעוזים ALE MOZIM, the God of fortresses, who may either be a Jewish or a heathen God. We give here a few of the names of heathen deities found in the Bible; and shall deal with others as we reach them in order.

בעל BOL † Baal, “the ruler.” Under this name, which occurs very often in the Bible, several nations worshipped the Solar fire as the active ruling producing principle of nature. Sanchoniathon says, “This god the Phœnicians thought to be the only Lord of Heaven, calling him Beelsamen, which in their language is Lord of Heaven.” God was called Bal in the Punic tongue. The name Hannibal, famous amongst the Carthaginians, signifies “God be gracious to me.” Baal, says Etheridge, is sometimes used not only for the sun, but also for the planet Jupiter, and is then joined with Gad the designation of that star in the oriental astronomy. So, too, in the Zabian Mythology, Jupiter takes the name of Bel. ‡

Colenso in his translation and abridgment from “Movers

* Antiquities, book 4, chap. viii., § 10. See also, p. 220.

† Parkhurst's Lexicon, p. 74.

‡ Targums on the Pentateuch, p. 21.

Phonizie" shows how this word Bel in various forms, as Bel Mithra, Bel Saturn, and Zeus Belus, is identified with the sun, the light-giver, the life-giver.*

Gesenius says that Baal was the domestic and principal deity of the Tyrians, and was worshipped together with Astarte or Ashtaroth by the Hebrews (see Judges, chap. ii., v. 13, and chap. x., v. 6); Bel being the sun, and Astaroth the moon.† Baal is said to have been represented by a bull, and Astaroth as a female with a bull's head.

בעל בַּעַל BOL POUR, Baal Peor (Numbers, chap. xxv., v. 3). The word Pour, according to Parkhurst, means "open," as in the sense of an open-mouthed beast of prey, and it is alleged that this name was used because of the gaping mouth of the idol, into which the victims were thrust.‡ Professor Bresslau in his Lexicon gives, however, a very different meaning, treating the word as signifying "uncovering of the nakedness," and he identifies the worship of Baal Peor with that class of idolatry, by women, of the productive organs common to many of the old religions.§ The Reverend Thomas Maurice, who evidently takes this view, quotes Bishop Cumberland in favour of the opinion that the worship of Baal Peor and of Priapus is of one and the same character.|| Selig Newman corroborates by his translation of the word POUR the opinion here given. Simonis also corroborates this view,¶ the Lexicons of Newman and Simonis give to the word POUR as here used a speciality of signification which can only apply to the Priapian rites. In the index to the Breeches Bible of 1589, the same explanation is given. Cahen couples Baal Peor with Belphegor.

Etheridge says, "the Rabbins give an obscene meaning to the name Peor, but others, as Gesenius, derive it from an

* Colenso on Pentateuch, part v., p. 315.

† Gesenius Lexicon, p. 131; Parkhurst Lexicon, p. 568; Newman's Lexicon, p. 513.

‡ Parkhurst, p. 586—Gesenius, p. 635.

§ Bresslau's Lexicon, p. 482.

|| Indian Antiquities, vol. ii., p. 266, and Keightley's Mythology, p. 208—Newman's Lexicon, p. 535.

¶ Eichorn's Simonis, p. 1308.

old verb, still retained in the Ethiopic, signifying 'to serve,' or 'worship.' "

בַּעַל זְבוּב BOL ZeBUB, Beelzebub, Lord of the Flies.* This name does not occur often in the Bible (see 1 Kings, chap. i., vv. 2 and 3 ; Matthew, chap. x., v. 25 ; and Luke, chap. xi., v. 15, &c.) ; and Bresslau translates it, "The Baal who kills flies—*i.e.*, the Deity protecting from vermin." Parkhurst, referring to Baal Zebub as one of the Aleim of the Philistines, says, that he appears to have been one of their medical idols. The Septuagint render Baal Zebub as "Baal the fly."

מֹלֶךְ MeLeK, Molok, King—(Leviticus, chap. xviii., v. 21.) According to the Rabbins, the statue of Molok was of brass, with a human form, but the head of an ox ; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms. Etheridge says, "From the similarity of meaning with that of Baal, 'a sovereign' or 'lord,' Molok is regarded as another epithet for the same deity—the ruler of existence ; but as manifesting his dominion in the destruction of life, a phase of character opposite to that of Baal, the sovereign producer. Hence the worship of Molok was solemnised with fatal rites. The parent surrendered the life of his offspring and burned his own child as a holocaust." Parkhurst regards this as only another phase of sun-worship. The name Melek forms part of Melchizedek, the king who was without father or mother, without beginning or end. If the quotations from Diodorus are reliable, there seems to have been a striking likeness between the sacrifices offered to Saturn and to Molok. Adrammelech (the glorious Melech) and Annamelech (the cloud Melech)—2 Kings, chap. xvii., v. 31—are apparently only slightly varying names for the same deity.

כִּמּוֹשׁ KeMUSH. Chemosh. Parkhurst's guesses as to the meaning of this word do not much aid us. Etheridge says the symbol of Chemosh was a black star. Gesenius says it was a black stone. Cahen says that you have nothing but conjectures as to this deity or the meaning of his name.

* Leo's Gesenius, p. 188—Tregelle's Gesenius, p. 131—Bresslau, p. 170—Parkhurst, p. 169.

Chap. xxiii., v. 5.—“If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him.” The Douay has after burden, “thou shalt not pass by, but shall lift up with him.” Kalisch reads, “forbear to leave it to it; thou shalt leave it only with him.” Cahen has, “*garde toi de l'abandonner à lui-même, abandonne-toi avec lui.*” Luther says, “take care; leave it not, but leave willingly thine own for his sake.” Michaelis, “so shalt thou not go by and him for his master leave helpless, but thou shalt take hold and not leave him more than thine own.” There appears to be considerable difficulty as to a Hebrew word, עִיב, OZeB, which occurs three times in the passage referred to, and the meaning of which is disputed. How satisfactory to the true believer to know that God has revealed his will in a language which the rabbis of his own chosen race cannot agree in translating, even in apparently some of the most simple phrases.

Verse 15.—“And none shall appear before me empty.” The verses 14 and 15 are repeated almost literally in Deut. c. xvi., v. 16. The injunction that none of the worshippers are to come empty handed is worth attention to those who still regard the Books as of divine origin. Every worshipper is required to bring with him some gift with which to propitiate the infinite and immutable Deity.

Verse 23.—“For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.” After the Canaanites, the Septuagint adds the “Gergashites.”

Verse 28.—“And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.” The Septuagint puts “the Amorites” in before the others—“Hornets.” The Hebrew word is צִרְעָה, TzROE, but Gesenius regards the phrase as figurative.

Verse 29.—“I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.” Bishop Colenso, who shows that, if the Israelites had been as numerous as re-

presented in the Pentateuch, they would have peopled Canaan as thickly as were the English counties of Norfolk, Essex, and Suffolk in 1851, asks, are these three Eastern Counties in any danger of lying desolate with the beasts multiplying against the inhabitants.*

Verse 31.—The Septuagint, instead of leaving the river as in our version, names it the great river Euphrates—"Thou shalt drive them out." The Douay, Vulgate, Septuagint, and Cahen agree in saying, "I will drive them out." This promise of the angel going before the Jews to strike fear into the Philistines and Canaanites, and to drive them out, does not appear to have been entirely verified; nor is it true that the Lord kept all sickness away from the Jews, or that the other promises in this chapter were all fulfilled. CHAP. XXIV., vv. 9 to 14.—The narrative here given is in effect contradicted in chap. xxxiii., v. 20, John, chap. i., v. 18, 1st Epistle of John, chap. iv., v. 12, 1st Epistle to Timothy, chap. i., v. 17, Colossians, chap. i., v. 15. It cannot be urged that this is figurative, because the evident intention is to give a literal account of seventy-four persons going up to see God. To what place they went up is not clear; it was not upon the mount, or, at any rate, but a short distance on it, for Moses and Joshua left them, and went up from them into the mount.

Verse 1.—"And he said." The Rabbis have made great conjectures as to who it was said what follows. It is urged that it cannot mean "and God said," because the words used refer to God as a third person. The Samaritan version adds here, and in v. 9, after Nadab and Abihu, the names Eleazar and Ithamar,

Verse 4.—"Pillars." The Douay has "titles." Cahen has "steles."

Verse 5.—"Young men." נָעָרִי NORI. It is stated in the Talmud that the editors of the Pentateuch found in the temple three manuscripts; two of which had this word, and one of which had זֹטוּטִי ZOTUTI, and that the Rabinical editors adopted the reading of the two, destroying the third.†

* Pentateuch, Part I., p. 83.

† Cahen, Exode, p. 101—Chajim's Introduction, p. 16.

Verse 7.—“Book of the Covenant.” ספר הברית *SePheR EBerITH*. What was this book so read? What has become of it? The Rabbis have disputed on these points but have left us no information. It clearly must have been a book separate from the Pentateuch and anterior to it. Was it God’s revelation? And if yes, how does its loss affect the Bible believer?

Verse 9.—Joshua is not named here, and unless he is included amongst the seventy elders, which, from v. 14, does not seem probable, it is difficult to understand why he is omitted, as it is clear, from the remainder of the chapter, that he must have been with Moses.

In the Hindoo mythology we find several instances of gods, under whose feet paved work may be seen; but these gods are—according to Christians—neither omnipotent, infinite, nor omniscient. All Christians assert that the extraordinary histories of Indian deities are fabulous, and when they gaze on the curious pictures of various gods, given in the “*Asiatic Researches*,” Maurice’s “*Indian Antiquities*,” and other kindred works, they feel convinced of the superiority of their own system, which is free from such ridiculous absurdities. But how do these enlightened Christians deal in their own minds with this chapter, which tells them that their “invisible” God was seen by seventy-four men in a fiery mount, with, as it were, a paved work under his feet? These seventy-four, though no man can see God and live, being so little affected by the immediate presence of the infinite that “they saw God and did eat and drink.”

Dr. John Pye Smith, never at a loss, easily reconciles these apparent discrepancies by asserting that they refer to the different persons of the Father and the Messiah, but this is only “confusion worse confounded,” for it is quite clear that it was not the Messiah who is referred to, either here or in the many other texts speaking of the appearance of the Lord to Abraham, Isaac, and Jacob; it is also clear from the New Testament that Jesus was not invisible; so we are left without aid from the Reverend Doctor’s comment, and must still wonder how an “invisible” God ever appeared to anybody.

In a debate held between the writer and the Rev. Dr. Baylee, president of St. Aidan's College, Birkenhead, the following reference was made to this chapter :—

"I." Do you believe, according to 1st Timothy, chap. i., v. 17, that God is invisible ; and according to chap. vi., v. 16, that no man hath seen or can see God ; and according to 1st John, chap. iv., v. 12, that no man hath seen God at any time ?

Dr. B. I do.

"I." Do you also believe, according to Exodus, chap. xxiv., v. 10, &c., that seventy-four persons all saw God at one time ?

Dr. B. I do.

"I." Am I to understand that you believe that God has not been, and cannot be, seen, and that he has been seen. Do you thus believe ?

Dr. B. I do.

"I." Is not that a contradiction ?

Dr. B. It is not.

Comment on this would be worse than useless.

Chap. xxv., v. 1, &c.—The directions which follow are of a most extraordinary character when put into the mouth of an infinite Deity. To suppose the creator of the universe directing the manufactory of a dwelling for himself (v. 8) ; or to picture the Mighty Ruler of all existence ordering the fashion of a golden chair in which he shall sit (vv. 19 and 22), requires, at least, the exercise of great faith, and the utter disuse of all reason. It is somewhat embarrassing—even for a devout believer—to recollect the words of the injunction against graven images, &c., contained in v. 4 of chap. xx., and to apply it in connection with the directions for sculptural adornments of the tabernacle. The Douay version has in this chapter a number of trifling differences of translation. In v. 1, it has "first fruits" in lieu of "offerings;" in v. 4, "violet" instead of "blue," and it says the scarlet is to be "twice dyed;" in v. 5, it has "violet skins" in lieu of "badgers' skins." Cahen call this, skins of the Tehaschime, and says that the meaning of the expression is unknown. The Talmud teaches that this was the skin of a rare beast, something like a leopard, but which

existed only during the construction of the temple. In v. 8 the Douay has, "the rational" in lieu of "the breast-plate." In v. 18, in lieu of "mercy seat," it has "oracle;" and the same in v. 20. In v. 25, instead of "a border of an hand breadth," it has "to the ledge itself a polished crown, four inches high."

Verse 10.—Sacred arks have been used amongst many ancient people—the Greeks, Romans, Etruscans, Egyptians, &c.; and some of them very similar in form to that here provided.* Did God adopt the Pagan pattern, or was he unaware of it?

In the reference to the cherubims in v. 18, no size is specified. They are spoken of as if they were objects familiar to Moses. Josephus, speaking of these cherubims, says, "They are flying creatures, but their form is not like to any of the creatures which men have seen, though Moses said that he had seen such beings near the throne of God."

Verse 40.—"And look that thou make *them* after their pattern, which was shewed thee in the mount." When was this pattern shown? Was it a pattern made by God and preserved in heaven? Some of the Talmudical commentators declare that Moses did see the model of the tabernacle during his stay on the mountain; and that, in fact, the Jewish Sanctuary is really an imitation of a similar, though infinitely more grand, structure in heaven.†

The twenty-sixth chapter one would regard as a most trivial description, utterly unimportant to us, but as we find the whole of it repeated only ten chapters further in the same book, we are bound to examine it in order to discover if it be possible the great moral lesson hidden by the curtains, rings, boards, bars, and vails, which are so amply delineated. Kalisch translates the word מִשְׁכָּן MeShKeN (in our version called tabernacle) as "habitation." The tabernacle was to be the habitation of the God of the Jews.

Verse 1.—"Moreover thou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple,

* Kalisch, Exodus, p. 491.

† Kalisch, Exodus, p. 496.

and scarlet: *with* cherubims of cunning work shalt thou make them." What does the last clause of this verse mean? The Douay, following the Latin Vulgate, has, "And thou shalt make the tabernacle in this manner: thou shalt make ten curtains of fine twisted linen, and violet and purple and scarlet twice dyed, diversified with embroidery." The Douay omits the cherubims, but the fair explanation seems to be that these lost birds, beasts, or monsters, were in addition to being placed as images on the ark, to be also embroidered, by way of ornamentation, to the curtains of the tabernacle.

Verse 29.—Cahen says, "Suppose that the interior was covered with gold of only a *millimètre* of thickness, it would have required more than 3,600 kilogrammes of gold; or in money, value about 14,000,000 of francs; a large sum this for a tribe of wanderers.

Verse 31.—There is here the same strange difference between our version and the Vulgate and the Douay—the latter reading, "wrought with embroidered work and goodly variety," in lieu of "with cherubims shall it be made."

Verse 35.—The Samaritan version inserts here the first ten verses of chap. xxx. There are numerous variations between the various translations of this chapter, but none of an important character. Josephus gives the following quaint explanation as to the tabernacle and its accessories:—"Now,* here one may wonder at the ill-will which men bear to us, and which they profess to bear on account of our despising that deity which they pretend to honour; for if any one do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find that our legislator was a divine man, and that we are unjustly reproached by others: for if any one do without prejudice, and with judgment, look upon these things, he will find they were every one made in way of imitation and representation of the universe. When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted

* Antiquities, Book 3, chap. vii., § 7.

the land and the sea, these being of general access to all; but he set apart the third division for God, because heaven is inaccessible to men. And when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months. By branching out the candlestick into seventy parts, he secretly intimated the *Decani*, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. The vails, too, which were composed of four things, they declared the four elements; for the fine linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that colour is dyed by the blood of a sea shell-fish; the blue is to signify the air; and the scarlet will naturally be an indication of fire. Now, the vestment of the high-priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it showed that God had made the universe of four (elements); and as for the gold interwoven, I suppose it related to the splendour by which all things are enlightened. He also appointed the breast-plate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world. And the girdle which encompassed the high-priest round, signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes declares to us the sun and the moon; those, I mean, that were in the nature of buttons on the high-priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the *Zodiac*, we shall not be mistaken in their meaning. And for the mitre, which was of a blue colour, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it?"

Chap. xxviii.—Can anything be more puerile than the representation of Deity given here? The supporter of the doctrine that this book is literally true requires us to imagine the God of the Universe giving directions for the particular description and decorations of cloak, girdle,

bonnet, and breeches to be worn by a few members of the human family dwelling in a narrow district of this our earth, which itself sinks into insignificant littleness when compared with the solar and astral systems of mighty vastness in which it figures but as the one grain of sand in Sahara's desert, or the solitary drop of water cast upon the bosom of the Atlantic.

Verse 30.—“And thou shalt put in the breastplate of judgment the Urim and the Thummim.” The Douay has followed precisely the Latin of the Vulgate, “Thou shalt put in the rational of judgment doctrine and truth.” Kalisch says that almost innumerable conjectures have been made as to the Urim and Thummim, and that the subject is one of the most obscure kind. The Jews believed that, through the Urim and Thummim, oracular replies were made. See Numbers c. xxvii., v. 21 ; 1 Samuel c. xxviii., v. 6. Cahen enters very fully into the examination of this verse. He says*—“It is necessary to remark that nowhere in the Hebrew text is there any mention of the construction of these objects, nor of their remarkable qualities. No part of the Bible gives the least information concerning them. The Pentateuch, which enters almost minutely into the details of the vestments of the priests, observes an absolute silence concerning the Urim and Thummim, as though these were commonly known to the Israelites, and not requiring description. Indeed, nothing is more common among the ancients than consultations by oracles in private, as in public affairs: also the Rabbi Azaria, the author of ‘Maur Oinim’ (the light of the eyes) says, ‘In the name of the Rabbi Abadia Sephorno I have heard these words; in the breastplate of the High Priest there were two names, etc., and the Urim were similar in intention and form to those predictions which rendered by the idolatrous priests called oracles among the ancients.’ These oracles had already ceased during many ages when the Chaldean and Greek translations were composed, and when Josephus and Philo wrote their works. And since their time, profound obscurity has reigned concerning the form and manner of consultation. We are,

* Exode: Notes Supplémentaires.

therefore, reduced to analogies and conjectures concerning it, even upon the origin of the words Urim and Thummim. Onkelos does not translate them, nor Mendelsohn. Abarbanel relates, according to a commentator, that Urim and Thummim did not give the gift of prophecy, but that they gave the means of answering well to questions having for object the public needs."

Ben Ouziel paraphrases *Aurim* by that which enlightens from Aur אור, *gold, light*; and as to Themim תמים, he says, *that which makes perfect, from תום Thum, perfection*; which would be, for Urim and Thummin, *light and perfection*, as some translate. The Septuagint has translated in the same sense. These translations have given rise to the opinion put forth by Spencer, that Urim and Thummim were small speaking statues, as the תרפים Teraphim or סרפים Seraphim, *Serapis* of the Egyptians. There are quoted in support of this conjecture two passages from ancient authors—the one of Diodorus Siculus, and the other of Elian. The first, speaking of the president of the Egyptian tribunals, expresses himself thus—"He wore round the neck, suspended by a gold chain, a small figure of precious stones, which they called *the truth*. The debates opened when the president placed in front of himself the image of truth." (Lib. i., c. xxxi.) The second, after saying that the judges in Egypt were priests, adds—"The most aged among them was their chief and supreme judge. It was required that he should be the justest and most sincere of man; he wore round the neck an image of Sapphire; this image was called *the truth*." (Varian. Hist., lib. xiv., c. 34.) The Prophet Hosea expressly joins the ephod to the teraphim:—"There is neither ephod nor teraphim." Ch. iii., v. 4. We know that Micah, wishing to improve the profession of Cohen, priest, provided himself with ephod and teraphim. (Judges, c. xvii., vv. 3, 5, and c. xviii., v. 17.) Some pretend that the twelve precious stones of the breastplate formed the Urim and Thummim. Such is firstly the opinion of Josephus—"By means of the twelve precious stones, he says, which the Pontiff wore on the breast in the breastplate, God predicted victory to those who went to battle. Then the light from these stones be-

came so brilliant before the army began its march, that the people remained convinced that they had God for an auxiliary. Thence also the name *Logion* (supreme reason) given by the Greeks to this oracle, for nothing could contradict it." (Ant., lib. iii., c. 8.) A divination by lot founded upon the greater or less brilliancy of certain gems, is still in use in several countries of India. The Babylon and Jerusalem Talmuds are of the same opinion. One reads in the first (Jom. c. vii. fol. 73)—"How was it made (the answer to the Urim and Thummim)? Rabbi Io'hanan (John) says, they (the letters) came forth; Resch Lakisch says, they reunited themselves. How? since there was not the letter *tsadi* ז among them? Rabbi Schemouel, the son of Isaac, says—the names of Abraham, Isaac, and Jacob were written. Then the letter Teth ט was still wanting? Master Rabbi A'ha, the son of Jacob, answers—the words of 'tribes of Jeschouroun' were written there." The Talmud of Jerusalem says that a very gentle voice made itself heard; and instead of Jeshuron, it puts Israel. According to the Talmud, this oracle was not consulted except for public affairs. (Jom. c. vii., fol. 72.)—"The priest is not questioned except for the king, the court of justice, and the wants of society." It is very probable, above all, by the history of Achan (Joshua c. vii.) that the answers were drawn by lot. It was in this manner, even according to the Talmud, that the distribution of the land was made among the tribes. The ephod had perhaps the form of a bag, in which were placed the several possible chances; that which was drawn was the decision of God. The possession of the divinatory apparel gave to the sacerdotal caste immense power, which it had soon to share legally with the seers (the *Nabis*, inspired orators); and illegally with simple individuals, such as Micah and the Levites, direct descendants of Moses. (Judges c. xviii., v. 31.) Josephus says that this oracle ceased about two centuries before the destruction of the second temple. (Ant. lib. iii., c. 18.)

The use of the equivalent to the Urim and Thummim amongst the Egyptians is rather a ground for the supposition that the Jews borrowed these mystical ornaments from the former nation; for, as the religious Parkhurst admits,

"It is by no means credible that they should take it from the Israelites after the giving of the law."* Gesenius also admits, that "The Hebrews seem in this manner to have imitated the Egyptians."† Etheridge says, "Connected, though to us in some uncertain way, with the breastplate, were the Urim and Thummim, the means or instruments of decision or judgment, in doubtful matters of importance to the public interests of the nation. Urim is the plural form of the noun אֹר, AUR—'fire or light'—and Thummim the plural of תָּם, TheM—'fulness or completion, integrity, uprightness, truth.' The ordinary rendering of Urim and Thummim is, 'Lights and Perfections.' Onkelos merely Aramaizes the terms. The LXX. give them by *ten delosin kai ten aletheian*, 'manifestation and truth;' the other Greek versions by Aquila, Symmachus, and Theodotion, by *tous photismous kai tas teleiotetas*, 'illuminations and perfections;' the Syriac by 'resplendence and completion;' the Samaritan version by 'elucidations and certainties;' and the Vulgate by *doctrinam et veritatem*; the Arabic, by 'holiness and truth.' As to the manner in which responses were obtained by the Urim and Thummim, *silente Scripturâ nihil pro certo statuatur*. There are several conjectures, more or less plausible, but conjectures only. *Ex. gr.*: 1. Two tablets representing an affirmative or a negative, inserted within the folds or pouch of the breastplate, and used in the manner of drawing lots. 2. That the priest dressed in the ephod stood before the veil, and heard the answer pronounced by a voice from within. 3. The verbal answer would be spelled out by the priest, as one letter after another became illuminated. 4. The wearing of the breastplate had a moral influence on the mind of the priest, which predisposed him to receive the answer by an inward dictate of the Holy Spirit. 5. The Urim and Thummim were identical with the twelve jewels. We see in Exodus, chap. xxviii., v. 30, that the Urim and Thummim were to be put upon the breastplate; what was put upon it but the jewels? These were, therefore, the Urim and Thummim, and were ordained to make instru-

* Parkhurst, Lexicon, p. 40.

† Tregelles Gesenius, p. 24.

mentally the perfect revelation, *Thummim*, by their lights, *Urim*. Now, as the Divine response, unlike the more diffuse oracles given in after-days by the Holy Spirit to the prophets, was vouchsafed to the high priest in a simple affirmative or negative—yes or no—it is conjectured that the affirmative answer might have been given by the increased refulgence of the jewels; and the negative, by the withholdment of it. On the general subject, compare Exodus, chap. xxviii., v. 30; Lev., chap. viii., v. 8; Exodus, xxxv., v. 27; Ezek., chap. xxviii., v. 14; 1 Samuel, chap. xxiii., v. 2. And the instances in Num. xxvii., vv. 18—31; Joshua, chap. vii., vv. 13 and 21; Judges, chap. i., v. 1; Judges, chap. xx., vv. 18 and 28; 1 Samuel, chap. xiv., vv. 40—43; 1 Samuel, chap. xxiii., vv. 9-12; 1 Samuel, chap. xxviii., v. 6.”*

Chap. xxix.—At the very time that God was thus directing that Aaron and his sons should be anointed, and while God was intimating that he would sanctify Aaron, the latter must have been engaged in the manufacture of the golden calf. Did God know this? If he did, it is hard to understand how he chose an idolator for his priest. If otherwise, God is not omniscient. The family of Levi, who, with Simeon, was so severely spoken against by Jacob, seem the most favoured by Jacob’s God.

Verse 33.—“And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them.” The Douay reads, “That it may be an atoning sacrifice, and the hands of the offerers may be sanctified.” Kalisch remarks that the construction of this verse is most embarrassing.

Verse 36.—The Septuagint’s translation differs here in some respects from our version, and from the Hebrew saying, that the sacrifice is to be made the day of the purification. As the Jews were in the desert, and as these offerings were to be every day (v. 36) day by day (v. 38), and continually (v. 42), one is tempted to inquire, with Aben Ezra, where the Jewish wanderers were to find the necessary bullocks, lambs, flour, wine, and oil† for the fulfilment of all these sacrifices?

* Targums on the Pentateuch, p. 45.

† Cahen, Exode, p. 140.

Chap. xxx., vv. 1 to 10.—In the Samaritan these verses are wanting here, having been inserted, chap. xxvi., v. 35.

Verses 12 and 13.—“When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (a shekel is twenty gerahs;) an half shekel *shall* be the offering of the Lord.” Cahen asks, whether the shekel was a piece of money or a weight? and remarks that the use of the words shekel of the sanctuary seems to imply that there was also another current or profane shekel. Colenso says,* “We may first notice in passing, that the expression, ‘shekel of the sanctuary,’ in the above passage, could hardly have been used in this way until there *was* a sanctuary in existence, or, rather, until the sanctuary had been some time in existence, and such a phrase had become familiar in the mouths of the people. Whereas, here it is put into the mouth of Jehovah, speaking to Moses on Mount Sinai, six or seven months before the Tabernacle was made. And in Exodus, chap. xxxviii., vv. 24, 25, and 26, we have the same phrase used again, of the actual contributions of the people towards the building of the Sanctuary. The Seventy indeed render the Hebrew phrase by *to didrachmon to agion*, ‘The sacred shekel.’ But this can hardly be the true meaning of the original, *הקדש בשקל*, EQeDeSh BeShQeL, and if it were, the difficulty would still remain, to explain what the ‘sacred shekel’ could mean, before any sacred system was established. But these words direct that, whenever a numbering of the people shall take place, each one that is numbered shall pay a ‘ransom for his soul’ of half a shekel. Now, in Exodus, chap. xxxviii., v. 26, we read of such a tribute being paid, ‘a bekah for every man—that is, half a shekel, after the shekel of the sanctuary—for every one that went to be numbered from twenty years old and upward,’ that is, the atonement money is collected;

* Part 1, chap. vii., in reply to Dr. McCaul’s “Examination of Colenso,” p. 39.

but nothing is there said of any census being taken. On the other hand, in Numbers, chap. i., vv. 1—46, more than six months after the date of the former occasion, we have an account of a very formal numbering of the people, the result being given for each particular tribe, and the total number summed up at the end; here the census is made, but there is no indication of any atonement money being paid. The omission in each case might be considered, of course, as accidental—it being supposed that, in the first instance, the numbering really took place: and, in the second, the tribute was paid, though neither circumstance is mentioned. But, then, it is surprising that the number of adult males should have been *identically the same*—(603,550)—*on the first occasion as it was half a-year afterwards.*”

Verse 15.—The words “when they gave an offering unto the Lord to make atonement for your souls,” are totally omitted in the Douay version.

Verses 22 to 38.—The God of the Jews, who, according to Christians, is a God of love and full of mercy and loving kindness, here ordains that every man who shall manufacture, give to a stranger, or smell a particular kind of scented ointment, shall be put to death. Christian Theist, you tell me that yours is the “eternal, immortal, and only wise God” (*vide* 1st Timothy, chap. i., v. 17)—do you in truth believe that he would order me to be utterly cut off because I might perhaps unconsciously make an ointment of a particular odour? Do you believe if I take a certain description of perfumed pomade, and “smell thereto,” or even if I proceed to the rubbing some on the hair of my head, that I shall be put to death? Many defenders of the Bible urge that these enactments were only meant for the Jews, who seem to have required some strange laws; if so, it is a pity God has allowed the Book to come to us in its present state, as we find it hard to believe that one verse or passage is intended only for the Jews, and the following one intended for the whole world.

Chap. xxxi., vv. 14 and 15.—Moses would hardly have been eligible for the “Society for Abolition of Capital Punishment,” if it had been established in his day. These

verses must have since become a dead letter, an obsolete statute which, even if the Bible be the expression of God's law, God does not and man dare not attempt to enforce in the present age. But if this verse is a dead letter, how much more of the Bible is affected in the same manner? Who is to tell which enactments may be safely disobeyed, and which carry with them the terrible penalty specified in the text?

Verse 17.—“He rested and was refreshed.” Although even the most faithful and pious believer must have great difficulty in attempting to satisfy his brain as to that stupendous miracle, the creation of the universe out of nothing, yet this great difficulty sinks into utter insignificance beside the greater one of endeavouring to imagine the omnipotent and immutable Deity resting after his labour, and being *refreshed by his rest*.

Verse 18.—The expression “finger of God” is evidently intended to be understood literally here, but the question then arises as to the nature of an infinite spirit without body, parts, or passions (*vide* thirty-nine articles), yet having fingers, hands, face, and back parts. Dr. Pye Smith says,* on the anthropopatheia of the Scriptures (treatment of God as if possessing a human shape and nature)—“This is very remarkable and very extensive, but it is manifested by comparison with many other parts of the Scriptures, that the terms employed are terms of *condescending comparison* with the acts and effects of the thus mentioned organs of the human body, to convey, especially to unpolished men, a conception of those properties and actions of God, which to our feeble ideas have a resemblance, and that they were so understood. Language had not then terms for the expression of abstract conceptions.” Dr. Smith, in instructing the Christian theologian, tells me that God created man and all the circumstances surrounding him, yet speaks of “human incapacity and infirmity,” and of “the language of the Scriptures being formed in condescension thereto,” and, in effect, says that the Bible is in God's own language, but the language of the Bible is imperfect, and not sufficient for the expression of the mes-

* First Lines of Christian Theology, p. 129.

sage which God intended the Bible to convey. Dr. Pye Smith admits that modern language is more expressive than that of the Bible; but is it not remarkable that the prescient Creator should have not foreseen the time when the language of his revelation would sink below the level of the human capacity? It is worse than folly to put forward hypotheses as to God's condescension in using weak language; in reality, not to express, but, in fact, to conceal some grand sentiment. The Book itself nowhere suggests such an idea, and I ask to what mind (however "unpolished" it may be) can the following words convey any other conception of the properties and actions of God than that of the literal reading?—

"And I will take away my hand, and thou shalt see my back parts, but my face shall not be seen." Dr. Smith says that "metaphysical or philosophical preciseness is not in the character of Scriptural composition," yet upon our misconception of the true meaning of that composition hangs the penalty of eternal torment.

Chap. xxxii.—During the absence of Moses on the mount the Jewish people applied to Aaron to make them Gods to go before them. Forgetting that Moses had so recently given proofs of his divine legation, they used very disrespectful language, saying, "As for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron, who had been specially chosen by God to be his priest and prophet, and as to whom God was then making special regulations, instead of reminding the people of the miracles God had just performed on their behalf, instead of reproving them for the slighting manner in which they had spoken of his brother Moses, instead even of appealing to Nadab and Abihu, and the seventy elders who had personally seen God so shortly before, and who must all have been impressed with the awful majesty of the Deity, forgetting or disregarding the first and second commandments contained in chapter xx., vv. 3, 4, and 5, and that their God is a jealous God, forgetting also the repetition contained in v. 23 of the same chapter, Aaron (who alone had been nominated to enter the holy of holies), without the slightest attempt at remon-

strance, asked the people to bring him their golden earrings, out of which he voluntarily made a molten calf;* and the people having said, "These be thy Gods, O Israel, which brought thee out of the land of Egypt," Aaron built an altar and proclaimed a feast. This calf (says Kalisch) was probably in imitation of the Egyptian Apis (Osiris in Memphis), or Mnevis (the sun in Heliopolis).

Verse 6.—"And rose up to play." Cahen observes that at the fêtes of Apis, after eating the remains of the sacrifices, the people always commenced to dance and play. The God was very unfortunate. Adam and Eve ate the fruit he forbade them to eat, and now his chosen people forget and forsake him, and repeatedly doubt and deny his power. The miracles performed by Moses and Aaron in Egypt—events any one of which should have been sufficient to have struck terror into the Israelites for the remainder of their lives—the interview between God and the seventy-four, only a few days before, were all passed as nothing; and the Israelites, after a few days' absence on the part of one of their leaders, seek new Gods, and find the other leader, in whose charge they are left, willing to gratify their desires. God having permitted all this to happen, informed Moses thereof, and then uses this remarkable phrase—"Let me alone that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation." Is this the language of an infinite and immutable Deity?

Verse 10.—The Samaritan version inserts here the words, "Jeue was very angry with Aaron to have destroyed him." Can God the immutable be imagined in a state of furious anger, resolving to destroy his people, and yet, upon the persuasion of one of his own creatures, induced to change his resolve? The expostulatory reasoning of Moses addressed to God is worthy repetition.

Verses 11, 12, and 13.—"Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out

* Josephus not only omits all this story of the golden calf, but so states the absence and return of Moses after forty days and nights on the mount, that if the Jewish historian be correct, all this chapter must be untrue.

of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." And this reasoning, which points out to the all-wise Deity that if he persisted in his new resolve he would be unable to keep his sworn promise to Abraham, and which reminds him that it will give an opportunity to the talkative Egyptians, is effective.

Verse 14.—"And the Lord repented of the evil which he thought to do unto his people." Cahen quotes the following from the Berechith Raba:—"Moses, wishing to appease God, said, 'Master of the universe, they have given thee a helper, and yet you are angry against them. This calf which they have made shall be thy auxiliary. Thou shalt make the sun shine, it the moon; thou the planets, it the stars; thou shalt make the rain fall, it shall make the plants grow.' God answered, 'Thou art also a dupe. This calf is nothing at all.' Then said Moses, 'Well, then, why get angry with these children?'"*

Verse 19.—"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." According to verse 16 these tables were "the work of God," and the writing thereon was "the writing of God." After the breaking of the two tables of stone, and before the destruction of the calf, there was, according to Deut., chap, xx., v. 18, an interval of a second period of forty days and nights not mentioned here.

Verse 20.—"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel

* Exode, p. 150.

drink of it." The word "burnt" Cahen translates "calcined."* Gold is a metal distinguished by its extreme permanence in air and fire, by its density, malleability, and ductility; it might have been melted by the action of fire, but could not be burnt—*i.e.*, consumed by fire. The Douay says that Moses "beat it to powder;" this would be very difficult, as it is so malleable that it may be beaten into leaves not more than the 280,000th part of an inch in thickness. Our version says, "ground it to powder;" this would be also a difficult task, unless Moses had chemical aids of which we know nothing. The golden calf being reduced to powder, Moses strewed it upon the water, and made the Israelites drink of it. Unless a chloride of gold had been formed by the use of chlorine and nitro-muriatic acid, and of which we have no account, or unless some analogous chemical process had been pursued, the gold would not be soluble in water, but would sink to the bottom, leaving the water entirely unaffected. According to the repetition of this story in Deut., chap. xx., v. 21, it appears that the golden calf was burnt, ground, and stamped until it was "as small as dust," and was then thrown into the brook. Nothing is there said about the Israelites drinking it.

Aaron was a most cowardly traitor when in charge of the people. He encouraged them to idolatry, and when questioned by Moses he laid all the blame on the Jews. His excuse for the manufacture of the calf is really charming. "I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf." After this, Moses, whose anger had waxed hot, collected the men of the tribe of Levi, who had been equally guilty with their brethren in the worship of the calf, and set them to slaughter every man his brother, his companion, and his neighbour. In this slaughter there fell, according to our version, 3,000 men; but according to the Douay, 23,000 men were slain. It is doubtful whether the author of 1 Corinthians, chap. x., v. 8, refers to this or to Numbers,

* See Exode, p. 151,

chap. xxv., for the reference agrees with neither. Which-ever version is right, it is evident that Aaron, who deserved the most punishment, escaped scot-free. The Lord's vengeance was not satisfied with even this terrible sacrifice of human life; and we are told, in the phraseology of our orthodox version of the Bible, that "the Lord plagued the people because *they made* the calf which *Aaron made*."

Verses 32 and 33.—"Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Cahen says that it is an Israelitish tradition that God kept in heaven a register of all the living, and that if a name was effaced, the person died (see Psalms, chap. lxxix., v. 28; chap. cxxxix., v. 16; Isaiah, chap. iv., v. 3).

Chap. xxxiii., vv. 1 to 3, and chap. xxxiv., v. 11.—Judea was not a land flowing with milk and honey, nor did the Lord perform his oath. He did not secure Canaan to the seed of Abraham, nor drive out the Canaanite and the other nations mentioned (*vide* Joshua, chap. xvii., vv. 12 and 13; Judges, chap. i., vv. 19, and 27 to 35; chap. ii., vv. 20 to 23, and chap. iii., vv. 1 to 6).

In verse 2, after Perizzite, the Septuagint and Samaritan, add "the Gergashites." "I will not go up in the midst of thee: for thou art a stiff-necked people: lest I consume thee in the way." This phrase from the mouth of an immutable Deity would be impossible. The person who wrote it regarded it as possible that, if God actually went with the Jews in presence in their journeying to the promised land, he might lose his temper at the sight of their shortcomings and destroy them; to obviate the possibility of an event so lamentable, God, the omnipotent, who is always everywhere, determines to keep away from the Jews, and sends an angel as his deputy.

Verses 4, 5, and 6.—Why did the Lord want the children of Israel to put off their ornaments? If this were narrated in any other book than the Bible some shrewd Christians would shake their heads and say, We are afraid Moses and Aaron were not quite honest—first, Aaron induces the people to bring him their gold earrings under

the pretext that he would make them a God, and now Moses deprives the people of their remaining trinkets, under the pretence that the Lord commands them to put them off. It must not be forgotten that many of these jewels, earrings, and other trinkets must have been actually obtained by the Israelites from the Egyptians, in accordance with the command of Moses given previous to the Exodus.

Verses 9 and 10.—This “pillar of cloud” is a favourite shape, and if the whole were an imposture, it would have been an easy matter for Moses by artificial means to have raised a “pillar of cloud” when he pleased, especially as such precautions were taken to prevent too close an examination by the Israelites.

Verse 11.—Apart from the question of contradiction (which has been noticed on page 271), is not this verse condemned by itself? The purpose and meaning of the language used is to raise Moses in the estimation of the Israelites, and to effect this object it degrades the Deity by the very terms used; the conversation contained in verses 12 to 20 has all the same tendency, making it appear that Moses was God’s favourite, and that God *knew his name*. The “young man” Joshua was, according to Cahen, about 56 years old.

In verse 13, instead of “show me thy way,” the Douay has “show me thy face;” this accounts for the expression in v. 20, “Thou canst not see my face,” but it distinctly contradicts the “face to face” of verse 11.

Verse 14.—“My presence shall go with thee, and I will give thee rest.” Cahen reads, “*mon indignation se calmera et je te serai favorable.*”

Verse 15.—“If thy presence go not with me, carry us not up hence.” Cahen, “*Si ton indignation ne se calme pas, ne nous fais pas monter d’ici.*” The Douay, “If thou thyself dost not go before, bring us not out of this place.”

Verse 23.—“And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.” Who can read this verse thoughtfully, and yet be filled with awe and admiration for a Deity, who only allows his favoured Prophet to see his “back parts.” The absurdity is heightened by the remembrance of the many distinct

appearances of God to Abraham, Isaac, and Jacob, the view accorded shortly before to Moses himself, and seventy-three other persons who all saw God in the mount, and last, not least, the coming face to face with God noticed in verse 11.

Cahen says, "In speaking of the infinite, absolute, and immaterial Being, man is compelled to use terms which recall finite, contingent, and material objects. These kinds of figures, which are continually made use of in metaphysics, often throw upon this science a certain obscurity which is met with even in the works, written by our contemporaries in our mother tongue; how much more profound must this obscurity be when the writer makes use of a language which, seven centuries before the vulgar era, had been then for a long time dead, and the grammar of which does not date higher than the age of Charlemagne? We leave them to each the liberty of seeking in this phrase a metaphysical sense."

The Douay, in a foot note, says, "The Lord by his Angel, usually spoke to Moses in the pillar of the cloud; so that he could not see the glory of him that spoke familiarly with him. In the vision here mentioned, he was allowed to see something of him, in an assumed corporeal form: *not in the face, the rays of which were too bright for mortal eye to bear*, but to view him as it were behind, when his face was turned from him." The eleventh verse, unhappily for the recipients of the Douay, is directly in opposition to this. The Palestine Targum, on verse 22, makes Moses overshadowed by the Memra, until the glory of the Shekinah had passed by. This Memra is a sort of God in a second personality, and, Etheridge says, is probably identical with the "word" in the Gospel of St. John.*

Chapter xxxiv.—The reader finds again in this verse the temporary localisation of God on the top of the mountain where Moses goes to him for, at least, the third time, and fasts there for a third period of forty days, neither eating bread nor drinking water. While verse 1 says that

* Targums on the Pentateuch, p. 15.

the Lord will re-write the Decalogue on the two tables of stone, verse 20 says that it was Moses who actually did write the second edition of the Ten Commandments.

Verse 6.—The Lord “proclaimed.” The Douay puts the words in the mouth of Moses, “The Lord God merciful and gracious.” When, where, and how was this mercy, graciousness, and long suffering on the part of the God of the Bible manifested? Was it when condemning the first man and woman falling into the divinely baited trap, and cursing the very ground on which they stood (Genesis, chap. iii.); or when he determined to destroy not only man whom he was tired of striving to make better, but also the beast, and the creeping thing, and the fowls of the air (Genesis, chap. vi., v. 7); or was it when he rained brimstone and fire upon Sodom and Gomorrah (Genesis, chap. xix., v. 24); or when, having himself hardened Pharaoh’s heart, so that he should not let the children of Israel go, he slew the firstborn in every family throughout Egypt in order to procure Israel’s deliverance (Exodus, chap. xii., v. 29); or when he drowned all Pharaoh’s army in the Red Sea (Exodus, chap. xiv., v. 27); or was it when he, the great creator, swore to have war with Amalek from generation to generation (Exodus, chap. xvii., v. 16)—that is, where was the mercy and graciousness of the destroyer who pre-doomed to misery the unfortunate race whom he must create in order that they should suffer; or when he killed Nadab and Abihu with fire (Leviticus, chap. x., v. 2); or when he repeatedly attached the penalty of death to the infringement of almost any article of the ceremonial law; or when his fire consumed the people because they complained (Numbers, chap. xi. v. 1); or when he smote them with a great plague (verse 33); or when he ordered the man to be stoned to death who was found gathering sticks on the Sabbath (Numbers, chap. xv. v. 36); or when he enjoined his people to be pitiless against all heretics (Deut. c. xiii., v. 6); or was it when he caused the earth to swallow Korah, Dathan, and Abiram, and all that appertained to them, and afterwards slew 250 more by fire, and 14,700 more by plague (Numbers, chap. xvi., vv. 31 to 35, and 49); or when he sent fiery serpents to

bite his people, so that they died (Numbers, chap. xxi., v. 6); or when he sent the plague, and killed 24,000 of his people (Numbers, chap. xxv., v. 9); or when he directed the terrible slaughter of the Midianites (Numbers, chap. xxxi.); or when he gave general injunctions for the pillage and slaughter to extermination of all peoples who did not consent to serfdom (Deut. c. xx., x. 40).

Verse 11.—After “Hivites,” the Samaritan and Septuagint add “the Gergushites.”

Verse 14.—“The Lord, whose name is jealous, is a jealous God.” Kalisch renders “jealous,” “zealous,” but there does not seem sufficient ground for his change. According to an ordinary dictionary, to be jealous is to be “suspiciously vigilant,” “suspiciously fearful.” The omniscient, omnipotent, immutable, and infinite Deity, of what can he be jealous? Perhaps this phrase might be considered figurative, were it not that we do find in the Bible narrative considerable evidences of this jealousy operating in God’s transactions with his people.

Verses 29, 30, 35.—The Douay says that after Moses had talked to the Lord, his face was horned, and that the children of Israel, seeing the horns, were afraid to come near him. The Douay strictly follows the Vulgate, “*quod cornuta esset facies sua*.” Cahen says the word קרן, KeReN, signifies “ray” or “horn,” from which, he says, is derived the singular idea of representing Moses with a horned face. This “horned” face is one of the many points of resemblance found in the stories of Moses and Bacchus.* In our own authorised version, this very word KeReN is translated “horn” in Exodus, c. xxvii., v. 2.

Chap. xxxv., vv. 1 and 2 give a third repetition of the prohibition of Saturday, with a second repetition of the threat of death as a penalty for disobedience. The command to “kindle no fire” on the Sunday has been much discussed by the Jewish writers.

We extract the following from Cahen on this subject:—“Rosenmüller, according to Michaëlis, declares that this

* See article “Bacchus,” Voltaire’s “Philosophical Dictionary,” and Parkhurst’s “Hebrew Lexicon,” p. 659.

law (as also several others established by Moses) was suitable to Palestine and not to all countries. In hot countries, the supper is the principal meal. The Jews, who reckoned the day from one evening to the next, prepared and took this meal on the sixth day, a little before the commencement of the Sabbath, and they lit a fire when the Sabbath was ended, to prepare the supper of that day. It does not appear that this law forbade them to light a fire in order to keep away the cold." Rosenmüller adds, "It is shown sufficiently by this prohibition that the Mosaic Code was not established for every nation, nor for every country." The Talmudist and the Caraïtes have not always understood it thus; these extend the rigour of the prohibition to a much higher degree. One of their chiefs, Eli Bechizi, in the fifteenth century, attempted to bring back his people to more reasonable ideas: but a Caraïte doctor, named Abrahame Babi, in a work entitled, "*Aisurger Shebeth*" (prohibition to light a fire on the Sabbath), supported the most rigorous sabbatical observance. Aben Ezra says that the Rabbi Saaiah has composed an excellent treatise upon the same subject. Though the prohibition to light a fire on the Sabbath would appear to relate to some custom which the author had in view, and which is unknown to us, the supposition of Michaëlis is presented without proof, and appears to us difficult of admission. The prohibition to light a fire is absolute. The Caraïtes appear to have followed the law more closely than the Talmudists; the first do not allow the fire to be lighted by a non-Israelite; and certainly nothing will justify us in causing to be done by another what we are forbidden to do ourselves.* The Septuagint finishes this verse with these words, "I, the Eternal"—(*ego, Kyrios*).

Verse 28.—Aben Ezra, says Cahen, expresses his astonishment that the Rulers had still preserved oil to burn after several months absence from Egypt. There are many differences in this chapter between the text of the Septuagint and our version; in the Vatican copy of the Septuagint, verse 8 is entirely omitted. There are also many verbal differences of translation between the

* Exode, p. 162.

authorised version and the Douay ; we select one verse as an illustration. Our version has in verse 26, "And all the women, whose heart stirred them up in wisdom, spun goats' hair." The Douay has, "And goats' hair giving all of their own accord."

Chap. xxxvi., v. 3.—"And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free-offerings every morning." The Douay reads, "He delivered all the offerings of the children of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows."

Verse 4.—"Gramberg," says Cahen, "is astonished that so many skilled workmen were found in the desert amongst a people, who, in their greatest posterity under Solomon, were unable to find one good carpenter."

Verse 7.—From this verse to the end of the chapter xxxix., the difference between the Hebrew text and that of the Septuagint is so great, and the transposition of phrases so frequent, that the latter version is contained without being divided into verses—it being impossible to make them correspond.

Verses 20 to 30.—Colenso, who identifies the shittim wood with the acacia, quotes from Canon Stanley the statement that not a single tree of this description can now be seen in the region where the building of the tabernacle is supposed to have taken place. There are very many differences between the Douay version and our own ; in this chapter, and in c. xxxvii. and c. xxxviii., in the description of the curtain hangings and fittings of the Tabernacle, words and phrases appearing in the one which are not found in the other. To repeat the whole of these variations here would be tiresome to the reader.

Chap. xxxviii., v. 8.—"The looking glasses of the women assembling." Kalisch says, "The looking glasses of the women who served." The Douay has, "The mirrors of the women that watched." Cahen regards this as probably borrowed from the Egyptians, whose women, he says, were accustomed to enter the tabernacle with a mirror in the left-hand.

Verse 25.—The words “after the shekel of the sanctuary,” are not in the Samaritan version.

Verse 26.—In his note to this verse, Cahen raises the question since amplified by Colenso in his comment on chap. xxx., v. 11—viz., that the numbers given are the numbers of the census, although the census did not take place until a later period.*

Verse 29.—Cahen calculates the value of the metals used in the Tabernacle at about 3,000,000 francs.

Chap. xxxix., vv. 10 and 11.—Our version puts a carbuncle in the first row and an emerald in the second. The Douay says, the emerald was in the first and the carbuncle in the second row. Kalisch puts both the carbuncle and emerald in the second row, inserting a cornelian and a smaragd in the first. In the second row, the Douay has “a jasper” instead of a diamond. This “jasper” is put by our version in the fourth row, where the Douay and Kalisch have “a chrysolite.”

Verses 15 to 21 are so different in the Douay from what they are in our version, that it is really difficult to imagine the two versions as translations from the same Hebrew original.

Verse 21.—In the Samaritan version, it is added that “they made the Urim and Thummim, as God had commanded Moses.”

Chap. xl., v. 7 and 8 are altogether wanting in the Septuagint version.

Verse 17.—After the word “month,” the Septuagint and Samaritan add “from their departure from Egypt.”

Verse 38.—Cahen remarks that “the writer of Exodus has made use of five words to denote the tabernacle—1 residence; 2nd, tent; 3rd, the holy; 4th, tent of meeting or assembly; 5th, residence tent of assembly. We notice in the tabernacle—1st, the ark or chest with the cover and the cherubim; 2nd, the table with the show bread; 3rd, the golden candlestick; 4th, the court of the tabernacle, with an altar of incense, and an altar of sacrifice, and a basin of brass. Of all these objects, we find little mentioned in times posterior to Moses of any save

* Exode, p. 175.

the ark. We do not know what became of the tabernacle under the government of the Schophthime (Judges). The greatest likeness exists between the construction of the tabernacle and that of the temple of Solomon. According to the systematic ideas which Gramberg has formed upon the composition of the books of the Old Testament, he thinks that the conception of the tabernacle is posterior to the building of the temple. ('Critical History of the Religious Ideas of the Old Testament,' tome 1, p. 15, Berlin, 1829). This bold conjecture, which we do not pretend to adopt, we submit to the consideration and examination of archæologists and men of an independent mind."

De Wette, in a note on chap. xxxv. to c. xl., says,* "Chap. xxxv., vv. 1 to 3 seems misplaced, and so does xli. 36-38, which does not seem to be contemporary with the erection of the tabernacle. These accounts of the tabernacle present some important peculiarities. In Exodus xxv., Moses is commanded to make the tabernacle and its furniture after a certain pattern. A minute description is given of the furniture to be made for it, of the dresses of the priests and the form of consecration, and two men are said to be inspired to perform the work. Next (xxxiii. 7 and 9) it seems, the tabernacle is finished. It is named the 'tabernacle of assembly.' The people flock to it to seek Jehovah. Moses entered, and a cloud stood at the door of it. But *after this* (chap. xxxv., *sq.*), Moses requests contributions for building the tabernacle. They were brought; the tabernacle is made; it is called the 'tabernacle of the assembly;' and the cloud descends upon it. But Moses was not able to enter it." In concluding the commentary on Exodus, we cannot avoid asking what is the fair result of our labours, and it certainly seems undeniable that the volume fails in commanding respect either as a history of the Exodus of the Jews from Egypt or as a legislative code. Examined as historical narrative, the volume is found incoherent and contradicted by other portions of the Pentateuch. Tested as a code of laws, many of the enactments are cruel and brutal, some of them are puerile, and others are contradicted in other books of the Bible. Read

* On the Old Testament, Vol. II., p. 114.

as a revelation from a Deity, the picture given of God as vacillating, uncertain, and vindictive is, by no means, a portraiture to command our love. Exodus cannot be a revelation from God, taking the ordinary theistic definition of Deity; it pictures an all-wise God choosing a man, with an impediment in his speech, to be a preacher, and declares that when the man hesitated on account of his natural infirmity, God became angry at a difficulty, the existence of which he not only well knew that Moses could not help, but which must have been of his own creation. It represents a just God as seeking to kill (apparently without the slightest efficient cause) the very man whom he had just entrusted with the important mission of releasing his chosen people from bondage; it speaks of an invisible God as becoming visible; of an immutable God as changing his purposes; of a loving and merciful Creator and father declaring war against unborn generations of his own creatures and children; of a just God as punishing the people for following the advice of the priest whom he had sanctified and appointed, and yet allowing the criminal priest not only to escape unpunished, but actually rewarded for the very misconduct for which God plagued his people. It pictures a merciful and good God as tormenting and murdering the Egyptians, solely for the purpose of convincing the Jews that he is really the Lord God of Israel, and afterwards plagueing and slaughtering those very Israelites, because all the former cruelties practised on their neighbours had not produced sufficient convincing effect on them. It teaches monotheism in one verse, and yet leaves polytheism the only fair inference from another.

THE BIBLE : WHAT IT IS.

BOOK III.

LEVITICUS:

ITS AUTHORSHIP AND AUTHENTICITY.

BY

ICONOCLAST.

Charles Bradlaugh

PRICE 6d.

LONDON:

AUSTIN & Co., 17, JOHNSON'S COURT, FLEET STREET E.C.;

AND E. TRUELOVE, 240, STRAND.

A PHOTOGRAPH AND AUTOGRAPH OF ICONOCLAST

Will be sent Gratis to each Purchaser of the Report of the Five Nights' Debate at Halifax, between ICONOCLAST and the Rev. T. D. MATTHIAS, on "The Credibility and Morality of the Four Gospels." Price 2s.

NATIONAL REFORMER : Organ of Freethought, Weekly Journal. Price 2d.

THE BIBLE: WHAT IT IS.

Genesis is now complete in Seven Parts. Price 3d. each, or in one volume, 1s. 9d. Exodus, in Six Parts. Price 3d. each, or complete in one volume, 1s. 6d. Leviticus, in One Part, price 6d.



LEVITICUS:

ITS AUTHENTICITY AND CREDIBILITY.

THE word, ויקרא, UIQRA, "and he called," which is the first word in the Hebrew of this third book of the Bible, forms its title amongst the Jews. The words "third book of Moses" do not exist either in the Hebrew, Greek, or Vulgate. Cahen says—"The Greeks and Latins have called it Leviticus, because it treats of all that relates to the service of the Levites or those holding priestly offices, of the sacrifices, of the perpetual fire, of the separation, of the leprous, of purification, of expiation, of the feasts, of the worship, &c. It is for this reason that the Rabbis call this book, TUReTh KENIM, תורה כהנים, doctrine of the priests, and תורה הקרנות, doctrine of oblations. The partiality with which the matters relating to sacrifices are treated, shows evidently that the author of Leviticus belonged to the sacerdotal caste. We find in this third part of the Pentateuch more development, more method in its explanations than in the four other parts. It is almost totally consecrated to the services exercised by the tribe of Levi. Gramberg places the composition of this book in the fourth period, commencing at the Babylonian captivity." The sacrifices and priestly rites ordered in Leviticus, and the other books of the Pentateuch, are not peculiar to the Jews; most of them are derived from Egypt, and nearly all nations have made usage of sacrifice to their Gods as a means of propitiation. The sacrifices here ordered are divided by Etheridge* into two classes,

* Targums on Leviticus.

expiatory and eucharistic—that is, sin offerings and praise offerings. Dr. John Pye Smith* defines sacrifice as “a solemn act of religion in which the life of a living creature is taken away as an acknowledgment of sin on the part of the offerer, with the expectation of obtaining a remission of the penal suffering thus confessed to be merited from God to whom the sacrifice is presented.” Admitting only for the sake of argument the sin committed by man against God and the punishment deserved, the doctrine of sacrifice is, that God must have somebody or something on whom or which he can inflict the punishment, which ought but for the sacrifice to fall on the sinner—mercy is left out, the appetite for vengeance must be appeased in some manner.

Etheridge, in speaking of the two classes into which he divides the sacrifices, says—“The first class (expiatory) includes the sacrifices proper. In them the life of the victim was offered for the life of the sinner, and its blood was shed as an atonement for guilt. These peculiar sacrifices were of three kinds:—1. The Olah, Kalil, or ‘whole burnt offering,’ because wholly consumed, and sent up, by the action of fire, in the flame and smoke of the altar. Olah comes from Alah, ‘to ascend;’ lxx. *olokautoma*, ‘holocaust,’ a term which refers to the entire consumption of the victim. 2. The Chataah, or ‘sin offering,’ the same word signifying ‘sin’ (Sept. *amartia*—i.e., *peri amartias*). 3. The Asham, or ‘trespass offering’ from Ashmah, ‘to be guilty;’ Sept. *Thusia soteriou*, ‘the sacrifice of salvation;’ Vulg., *hostia pro delicto*; Sept., *peri plemmeleias*. While the difference between sin and trespass offerings is textually marked in the Levitical law, the distinction between the offences for which they were offered is not so clearly given. Some think that ‘sins,’ in the technical phraseology of the ceremonial law, are violations of prohibitory statutes—i.e., doing something which the law forbids to do. ‘Trespases,’ on the other hand, are violations of imperative statutes—i.e., neglecting to do those things which are commanded. These piacular sacrifices are sometimes called kippurim—lxx. *Katharismoï*, ‘expiations or atonements.’ On the

* First lines of Christian Theology, p. 528.

question about the manner in which they were expiatory, or on the real relation between their presentation and the forgiveness of sin, there are two opposite doctrines.

"1. There was that in the nature of the sacrifice itself which could efficaciously atone for sin. But the divines who take this view are not agreed as to the principle upon which the offerings became expiatory. *a.* Some have thought that the virtue of the sacrifice consisted in this—that a certain material possession was given up by the offerer for the sake of gaining a spiritual blessing. *b.* Others consider the sacrifice in the light of a fine, by the payment of which the offender is set right with his judge; while (*c.*) others holding that evil rests in that which is material or sensual, and regarding blood as the representation of the sensual or evil principle, see in the shedding and presentation of blood at the altar a physical atonement for moral evil or sin. *d.* Yet in direct opposition to this theory, another opinion considers the vital blood to have been propitiatory because it was pure, and represented the acknowledgment of the offerer's obligation to have been himself pure, and his desire to become so.

"2. The second doctrine is, that the Mosaic sacrifices had not, nor could have, any intrinsic or atoning power in themselves; but derived their value from their having been divinely appointed as means to lead the mind of the offerer to a real expiation of which they were the symbols. They were types of the atoning sacrifice of the lamb of God who taketh away the sin of the world."

As to *a*, it may be replied (1) that the Jews did not look for spiritual blessings. Their pleasures and pains, punishments and rewards, were all for this life; the loss of life is the most severe punishment threatened. 2. That to imagine that a man, who has a cow or a sheep to roast, may procure a spiritual blessing which is withheld from the poorer sinner, who lacks the means of this propitiating Deity, is hardly consonant with the modern theistic doctrine of an all-good, all-just, and all-merciful God. The same argument applies to *b*. The doctrine of physical atonement by the offering of the life of any man or brute for man's sin, seems so monstrously cruel and cowardly,

that it would hardly require further notice were it not that it is this doctrine which forms the base of New Testament Christianity. We object to the whole theory of expiatory sacrifice, either as contained in the Pentateuch or as afterwards taught in the New Testament, as unreasonable, degrading, and debasing. It is scarcely curious that the Levites, who shared with God the sacrifice, should promulgate the law which directs that only first-class cattle, goats and birds, and the best fruits and flour, shall be offered. The writer of Cozri* says that, judging each sacrifice in itself, it would be difficult to imagine it agreeable to God : for the priest is quite as much an executioner as a minister of the altar. For example, in slaughtering a lamb, the priest is stained with blood, he skins the lamb, washes its entrails, washes it, he cuts the lamb in pieces, sprinkles the blood, arranges the wood, lights the fire, carries away the refuse, offal, &c. If it were not, says the Cozri, for the order of God, the priest would refuse entirely such disgusting and menial duties.

Colenso says†—"The Book of Leviticus is chiefly occupied in giving directions to the priests for the proper discharge of the different duties of their office, and further directions are given in the Book of Numbers.

"1. In the case of every burnt offering which any man shall offer, whether bullock, or sheep, or goat, or turtle dove, the priests, Aaron's sons, shall sprinkle the blood upon the altar, and put fire upon the altar, and lay the wood in order on the fire, and lay the parts, the head and the fat in order upon the wood ; 'and the priest shall burn all on the altar to be a burnt sacrifice.'

"2. So in the case of a meat offering, peace offering, sin offering, or trespass offering, the priest has special duties assigned to him as before.

"3. Every woman, after child-birth, is to bring a lamb for a burnt offering, and a pigeon or turtle-dove for a sin offering, or two young pigeons for the two offerings, and the priest is to officiate as before (L. xii).

* Cahen, *Levitique*, p. 33.

† *Pentateuch*, Part I., p. 122.

"4. Every case of leprosy is to be brought again and again to the priest, and carefully inspected by him till it is cured (L. xiii).

"5. Any one cured of leprosy is to bring a burnt offering and a sin offering, and the priest is to officiate as before (L. xiv).

"6. For certain ceremonial pollutions which are specified, the priest is to offer sacrifice (L. xv. 15, 30).

"7. For a male or female Nazarite, when the days of separation are fulfilled, the priest is to offer a burnt offering, a sin offering, and a peace offering (N. vi).

"8. Every day, morning and evening, the priest is to offer a lamb for a continual burnt offering, besides additional sacrifices on the Sabbath, the New Moon, at the feast of unleavened bread, and at the feast of the first fruits (N. xxviii).

"9. In the seventh month for several days together, besides the daily sacrifice, there were to be extraordinary additional sacrifices, so that, on the fifteenth day of the month, the priest was to offer 13 bullocks, 2 rams, and 14 lambs; and in the seven days, from the fifteenth to the twenty-first, 70 bullocks, 14 rams, and 98 lambs (N. xxix).

"10. Lastly, if it should be thought that the above sacrificial system was not meant to be in full operation in the wilderness, we may call attention to the frequent references made in the enunciation of these laws to the camp (L. iv. 12, 21, vi. 11, xiii. 46, xiv. 3, 8), as well as to the words of the prophet Amos, v. 25—'Have ye offered unto me sacrifices and offerings in the wilderness forty years, O House of Israel?' which show that, in the Prophet's view, at all events, such sacrifices were required and expected of them.

"And now let us ask for all these multifarious duties during the forty years' sojourn in the wilderness, for all the burnt offerings, meat offerings, peace offerings, sin offerings, trespass offerings, thank offerings, &c., of a population like that of the City of London, besides the daily and extraordinary sacrifices, how many priests were there? The answer is very simple. There were only three—Aaron (till his death) and his two sons, Eleazar and Ithamar.

“And it is laid down very solemnly in N. iii. 10—‘Thou shalt appoint Aaron and his sons, and they shall wait in the priest’s office; and *the stranger that cometh nigh shall be put to death.*’

“Yet how was it possible that these two or three men should have discharged all these duties for such a vast multitude? The single work of offering the double sacrifice for women after child-birth must have utterly overpowered three priests, though engaged without cessation from morning to night. The births among two millions of people may be reckoned as, at least, 250 a-day, for which, consequently, 500 sacrifices (250 burnt offerings and 250 sin offerings) would have had to be offered daily. Looking at the directions in L. i., iv., we can scarcely allow less than *five minutes* for each sacrifice; so that these sacrifices alone, if offered separately, would have taken 2,500 minutes, or nearly 42 hours, and could not have been offered in a single day of twelve hours, though each of the three priests had been employed in the one sole incessant labour of offering them without a moment’s rest or intermission.

“It may, perhaps, be said that *many* such sacrifices might have been offered at the same time. This is surely somewhat contrary to the notion of a sacrifice as derived from the Book of Leviticus; nor is there the slightest intimation, in the whole Pentateuch, of any such heaping together of sacrifices; and it must be borne in mind that there was but *one* altar, five cubits (about 9ft.) square (E. xxvii. 1), at which we have already supposed all the three priests to be officiating at the same moment, actually offering, therefore, upon the altar *three* sacrifices *at once*, of which the burnt offerings would, except in the case of poor women (L. xii. 8), be *lambs* and not pigeons. But then we must ask further where could they have obtained these 250 ‘turtle doves or young pigeons’ daily, that is, 90,000 annually in *the wilderness*? There *might* be *two* offered for each birth; there *must*, according to the law, be *one* (L. xii. 6, 8). Did the people, then, carry with them *turtle doves* and *young pigeons* out of Egypt, when they fled in such haste and so heavily laden, and as yet knew nothing of any such law? Or how could they have had them at all under Sinai? It

cannot be said that the laws, which require the sacrifice of such birds, were intended only to suit the circumstances of a later time, when the people should be finally settled in the land of Canaan.

"In fact, we have one of these commands, manifestly referring to their life in the wilderness (L. xiv), where after it has been ordered that the priest shall go out of the camp to look at the leper (v. 3), and that the leper duly cleansed shall 'after that come into the camp and shall tarry abroad out of his *tent* seven days' (v. 8), and on the eighth day, shall offer 'two he lambs and one ewe lamb,' &c. (v. 10), it is added, v. 21, 'and if he be *poor* and cannot get so much, then he shall take one lamb, &c., and *two turtle-doves* or *two young pigeons*, such as he is able to get.'

"Here the 'turtle doves or young pigeons' are prescribed as a lighter and easier offering for the poor to bring; they are spoken of, therefore, as being *in abundance*, as being within the reach of every one in the wilderness under Sinai! It would seem to follow that such laws as these could not have been written by Moses, but must have been composed at a later age, when the people were already settled in Canaan, and the poor, who could not afford a lamb, could easily provide themselves with pigeons. In the desert, it would have been equally impossible for rich or poor to procure them."

Chap. i., v. 1.—"And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying." The Douay, following the Vulgate, says, "Out of the tabernacle of the testimony." Cahen calls it, "*De la tente d'assignation*." It is evident that the writer of Leviticus has in his mind located the God of the Jews in the tabernacle. Following Exodus, c. xxv., v. 22, it is the national Deity, the God of the Jews who gives these commands.

Verse 3.—The Douay reads—"If his offering be a holocaust" (the Septuagint, *olokautoma*, that which is burned entirely) "and of the herd, he shall offer a male without blemish at the door of the testimony *to make the Lord favourable to him*." It will be perceived that the words italicised are not contained in our version at all. Cahen

has "to obtain grace before the Lord." The holocaust, or whole burnt offering, is so called because the whole victim was consumed with fire, and ascended, as we are told in verse 9, "with a sweet savour to the Lord." What elevated conceptions of the Deity are here conveyed; an infinite God, whose favour is granted to the man who offers the most sheep or oxen; a just and immutable God, to whom the sweet savour of roast mutton is an acceptable expiatory equivalent on behalf of a murderer, a robber, or other criminal.

Verse 7.—The Douay says the wood is to be put in *before* the fire; our version that the fire is to go *first*, and the wood to be laid upon it.

Verses 9, 13, and 17.—"A sweet savour unto the Lord" (see Genesis, pages 74 and 75). The author of these verses evidently regards the sweet savour of the sacrifice as a feature pleasant to the immutable Deity.

Verse 15.—"Wring off his head and burn it on the altar." The Douay has "twisting back the neck and breaking the place of the wound."

Chap. ii. v. 3.—"And the remnant of the meat-offering shall be Aaron's and his sons';* it is a thing most holy of the offerings of the Lord made by fire." And see also verse 10 in the same words. The priests are not neglected in this revelation. Care is taken that the flour shall be fine and the meat without blemish.

Verse 11.—"No meat-offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." Leaven is that which will cause fermentation in the mass to which it is applied. Cahen says this prohibition of leaven in the sacrifice is common to all ancient nations. Aben Ezra regards honey as a leaven. In the foot-note to the Douay we are told that "No leaven nor honey was to be used to signify that we excluded all *double dealing and affection to carnal pleasures* !

Verse 12.—"As for the oblation of the first-fruits, ye

* After the word "sons" in each of the above verses the Douay has instead of the concluding words, "holy of holies of the offerings of the Lord."

shall offer them unto the Lord." And verse 14 (see Genesis, page 50). Cain's offering of first-fruits was rejected.

Verse 13.—"And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt." Without salt the sacrifice would be incomplete. Was not the salt rather required by the priests than by God? It is easy to understand why a man wishes for salt to season his meat if the meat be intended for food, but it is not so easy to comprehend the same requisition on the part of a God. The Douay says that salt is an emblem of wisdom, without which none of our performances are agreeable to God.

The words "meat offering" used throughout this chapter in our version are misleading. The Hebrew is מנחה MeNChE, and denotes "a bloodless offering."

Chap. iv. vv. 11 and 12.—"And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he (the priest) carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out there shall he be burnt." (See also chaps. vi., x., xi.) Colenso says,* "The whole population of Israel at the exodus may be reckoned at two millions." Now, we cannot well allow for a *living* man, with room for his cooking, sleeping, and other necessities and conveniences of life, less than three or four times the space required for a *dead* one in his grave. And even then the different ages and sexes would be very disagreeably crowded together. Let us allow, however, for each person on the average three times six feet by two feet, the size of a coffin for a full-grown man—that is, let us allow for each person thirty-six square feet, or four square yards. Then it follows that for two millions of people, without making any allowance for the tabernacle itself and its court, and the 44,000 Levites, male and female (Numbers, iii, 39), who pitched round about it (Numbers,

* Pentateuch, part i. p. 38.

i. 53), the camp must have covered—the people being crowded as thickly as possible—an area of 8,000,000 square yards, or more than 1,652 acres of ground.

“Upon this very moderate estimate, then (which, in truth, is far within the mark), we must imagine a vast encampment of this extent, swarming with people, more than *a mile and a-half* across in each direction, with the tabernacle in the centre; and so says Josephus, Ant., iii. 12, 5:—It was like a well-appointed market; and everything was there ready for sale in due order; and all sorts of artificers were in the shops; and it resembled nothing so much as a city that sometimes was moveable and sometimes was fixed.

“Thus the refuse of these sacrifices would have had to be carried by the priest himself (Aaron, Eleazar, or Ishamar—there were no others) to a distance of three quarters of a mile. From the outside of this great camp wood and water would have had to be fetched for all purposes, if, indeed, such supplies of wood or water for the wants of such a multitude as this could have been found at all in the wilderness—under Sinai, for instance, where they are said to have encamped for nearly twelve months together. How much wood would remain in such a neighbourhood after a month’s consumption of the city of London even at midsummer? And the “ashes” of the whole camp, with the rubbish and filth of every kind, for a population like that of London, would have had to be carried out in like manner through the midst of the crowded mass of people. They could not surely all have gone outside the camp for the necessities of nature as commanded in Deut. xxiii. 12-14. There were the aged and infirm women in childbirth, sick persons, and young children who could not have done this. And, indeed, the command itself supposes the person to have a “paddle” upon his “weapon,” and, therefore, must be understood to apply only to the *males*, or rather only to the 600,000 *warriors*. But the very fact that this direction for ensuring cleanliness—“For Jehovah thy God walketh in the midst of thy camp; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee”—would have been so limited in its application, is,

itself a very convincing proof of the unhistorical character of the whole narrative.

"But how huge does this difficulty become, if, instead of taking the excessively cramped area of 1,652 acres, less than *three square miles*, for such a camp as this, we take the more reasonable allowance of Scott, who says, "This encampment is computed to have formed a moveable city of *twelve miles square*—that is, about the size of London itself, as it might well be, considering that the population was as large as that of London, and that in the Hebrew tents there were no first, second, third, and fourth stories, no crowded garrets and underground cellars. In that case the offal of these sacrifices would have had to be carried by Aaron himself or one of his sons a distance of six miles; and the same difficulty would have attended each of the other transactions above mentioned. In fact we have to imagine the priest having himself to carry on his back on foot from St. Paul's to the outskirts of the metropolis the 'skin and flesh, and head and legs, and inwards, and dung, even the whole bullock,' and the people having to carry out their rubbish in like manner, and bring in their daily supplies of water and fuel, after first cutting down the latter where they could find it! Further, we have to imagine half-a-million of men going out daily, the 22,000 Levites, for a distance of *six miles* to the suburbs, for the common necessities of nature! The supposition involves, of course, an absurdity. But it is our duty to look plain facts in the face."

Dr. M'Caul's reply to this is very feeble. He suggests that the priests were not personally to do the work, but the whole tenor of Leviticus is to the contrary,* and, as Colenso very fairly says, whoever had to do it, the difficulty would still remain.

Chap. v., v. 1.—"And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." Bellamy makes it—"Moreover, a soul shall surely sin if he hear the voice," &c. This verse is by no means clear; with Bellamy's improvement, it reads as if a person called

* Examination of Colenso, p. 33.

as a witness was culpable, if he refrained from stating the facts ; but would this mean that the sin would be less if he stated the matter, or if he had not been called as witness ? Cahen says that, amongst the Hebrews, the witness did not swear, but listened to the oath as in most cases of sworn testimony.

Verse 2.—“He also shall be unclean, and guilty.” Bellamy says—“This translation strikes the reader with an impropriety. No guilt certainly can attach to a person who has not consented to the crime, the nature of which was hidden from him at the time.”

Chap. v., vv. 4, 5, and 6 read somewhat differently, and are much shorter in the Douay ; “make an atonement for” is rendered in the Douay, “pray for.”

Verse 12.—“According to the offerings made by fire unto the Lord.” Bellamy says—“In this short clause, containing only ten words, there are no less than six put into the text which have no authority in the original.”

Verse 13.—“And the remnant shall be the priests,” see chap. ii., v. 3. Bellamy urges that this translation is incorrect, and that the whole offering was to be for the priest. In the Hebrew, chap. v. has seven verses more, and chap. vi. seven verses less.

Chap. vi., v. 13.—This fire must have been out several times, especially since the last conquest of Jerusalem. Where is it burning at the present time ? By reference to chap. ix., v. 24, and chap. x., vv. 1 and 2, it would seem either that this fire came from God himself, or that there was a special sort of fire alone approved.

“The fire shall constantly burn on the altar, and shall not be extinguished, even during the march ; how ? The Rabbi Jehouda says, they covered the fire with a kind of fire cover ; the Rabbi Schimone says, they covered the fire with cinders.” The precepts, adds the Sepher Hamivhar, commanded in the desert were for the most part only obligatory for Palestine. It was the same, it continues, with the show bread during the stay of the Israelites in the desert, where they were sustained with manna, and yet it is said : *it shall be for Aaron and his sons who shall eat it in a holy place.* The Sepher Hamivhar says also, if fire came

from heaven, what signifies "it shall not be extinguished?" Several of the ancient commentators, Jews and Christian, attributed to a miracle the continual presence of the fire upon the altar. But, says Rosenmüller, such a miracle is imaginary. The perpetual fire existed also in the temples of other peoples. The Persians not only adored fire as the image of the divinity, but they maintained it constantly on the altar. Says Quintus Curtius, liv. iii. c. 3—"They carried in front upon the altars of silver, the fire which they themselves called the sacred perpetual fire." The worship of fire, derived from that of the sun, is probably the most ancient of worships. Perhaps the fire was constantly maintained by the Hebrews upon the altar where were made the daily sacrifices, in order that the necessary fire should never fail from the negligence of the priests.*

Verse 23.—"For every meat-offering for the priest shall be wholly burnt: it shall not be eaten." Bellamy observes—"Surely there is not anything like infinite wisdom in thus wantonly destroying every day in all the tabernacles, a great portion of the best provisions in the land;" and he translates this—"Thus every bread offering of the priest shall be whole, none shall be consumed." We do not agree with Mr. Bellamy in his effort to escape from the dilemma, but it shows how reliable must be the Hebrew, if it be capable of conveying two directly opposite meanings.

Chap. vii., vv. 7 to 10.—"As the sin-offering is, so is the trespass-offering; there is one law for them; the priest that maketh atonement therewith shall have it. And the priest which offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered. And all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan and in the pan, shall be the priest's that offereth it. And every meat-offering, mingled with oil and dry, shall all the sons of Aaron have one as much as another."

Verse 34.—"For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto

* Cahen, *Levitique*, p. 19.

Aaron the priest and unto his sons, by a statute for ever from among the children of Israel." Colenso says*—"These last directions are given in the story before Aaron and his sons were consecrated. Hence they must be considered as intended to apply to them, while the camp was in the Wilderness, as well as to the 'sons of Aaron' in future generations. But what an enormous provision was this for Aaron and his four, afterwards two, sons and their families! They were to have the skins of the burnt-offerings—and the shoulder and breast (that is, double breast) of the peace-offerings, of a congregation of two millions of people, for the general use of their three families! But besides these, they were to have the whole of the sin-offerings and trespass-offerings except the suet, which was to be burnt upon the altar (Leviticus iv., 31, 35; v., 6) and the whole of the meat-offerings, except a handful, to be burnt as a memorial (Leviticus ii., 2), and all this was to be eaten *only by the three males in the most holy place*" (Numbers xviii., 10)!

And it would seem that they were not at liberty to *burn* the sin-offerings, or consume them in some other way than by eating; they must be "eaten in the holy place." At all events, we find it recorded that Moses, on one occasion, "diligently sought the goat of the sin-offering, and behold, it was burnt! and he was angry with Eleazar and Ithamar, the sons of Aaron, saying, Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation to make atonement for them before Jehovah?"

Ye should indeed have eaten it in the holy place, as I commanded (Leviticus x., 16—20). The very pigeons to be brought as sin-offerings for the birth of children, would have averaged, according to the story, 264 a day; and each priest would have had to eat daily 88 for his own portion "in the most holy place!" Cahen points out in a note to Numbers the utter impossibility of Aaron and his two sons alone fulfilling all the priestly duties.

Chap. vii., v. 13.—"He shall offer for his offering leavened bread." Rosenmuller says—"It may appear singular to

* Pentateuch, p. 127.

find leavened bread prescribed in this verse, while in chap. ii., v. 11, it is expressly stated that nothing shall be offered as sacrifice which has fermented.

Verses 23 to 27.—These are cruel and useless laws. The punishment of death is strangely disproportioned to the offence; and unless the law has become obsolete, we must wonder that God allows the manufacturers and consumers of articles of food, made from the blood and fat of animals, to escape unpunished in the present day. In point of fact, while Christians teach that the whole of the Bible is God's divine word, there is little of the legislation of the Pentateuch, saving the Decalogue, of which they know anything.

Chap. viii., vv. 1 to 4.—Bishop Colenso objects* that the whole of the congregation could not have been gathered to the door of the Tabernacle, but we are inclined rather to agree on this point with Dr. M'Caul's reply than with the Bishop's objection.† We think that the text does not mean that all the people were to be *within the court*. It is right to add that some of the Talmudic commentators, who ought to know the meaning of the Hebrew, take the same view as Dr. Colenso, and declare that a little space contained a great multitude. Cahen says that the passage is metaphoric, and Aben Ezra argues that it only applies to the chiefs and elders of the tribes, and Cahen refers to Numbers, chap. i., v. 16; chap. xvi., v. 2; and Joshua, chap. xxiv., v. 1. These texts, however, do not meet Colenso's argument.

Chap. viii.—The anointing of Aaron and his sons appears to have been recorded already (Exodus, chap. xl.), but this narrative is more full. To a civilised unbeliever the sprinkling blood on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, seems a farce.

Verse 35.—“Ye shall abide at the door.” Bellamy observes that “it is said in the common version that during the seven days of the consecration they were to abide at the door of the tabernacle day and night. They were not to go forth (verse 33). But it must appear that this would

* Pentateuch, part i., p. 31.

† M'Caul on Colenso, p. 17.

have been a very awkward place for them had they remained there for such a period, which they were not to leave day nor night. This was a thing altogether impossible, as on various occasions they must have necessarily quitted such a station."

Verse 32.—"And that which remaineth of the flesh and of the bread shall ye burn with fire." Bellamy says—"This would have been highly criminal so long as there were starving poor in every town to receive it."

Chap. ix., v. 2.—"Young calf." Bellamy remarks—"All calves are young. This is incorrect. The words בן בקר, *BeN BeQeR*, are omitted. They were to take a male calf, but no information of this kind is given in the common version."

Chap x., v. 1.—"Which he commanded them not." The Douay says—"Which was not commanded them." The latter translation is the most correct. There is no absolute prohibition. The story of the death of Nadab and Abihu, who had been previously admitted to God's actual presence, is a strange one. It looks as if there had been some revolt or jealousy amongst the Levites at the special selection of Aaron, Ithamar, and Eleazar. The case of Koran, Dathan, and Abiram is somewhat similar. The "fire from the Lord," which devoured the two sons of Aaron, seems to have spared their clothing (see verse 5), "in their coats," which reads in the Douay, "vested with linen tunicks." Josephus, after mentioning this death of Nadab and Abihu, says that to avoid abuse of the divine authority Moses "left it to God to be present at his sacrifices when he pleased and when he pleased to be absent."*

Verse 9.—"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations." Deut., chap. xiv., v. 26.—"And thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household." Bellamy says—

* Antiquities, Book iii., chap. 8.

"The words 'strong drink' are altogether indefinite. Strong drink is applicable to many liquors which do not cause drunkenness. The word שֶׁכֶר, *SheKeR*, which is translated strong drink, is not a compound word; it means neither strong nor drink, but literally to satisfy, to satiate. It is applied to wine in its first state, or the juice of the grape. It means wine that is satiated—that is, the juice of the grape satiated—with fermentation, by which process the vinous spirit is produced.

Chap. xi.—It is difficult to conceive the reason why, in the list of articles fit for food, eels should be forbidden as having no scales, and classed as unclean with hares and swans, while locusts, grasshoppers, and beetles are permitted. The Douay gives entirely different names to some of the prohibited animals, from those contained in our version.

Cahen confesses that it is impossible in many cases to say what birds or animals were intended by the names given in the Hebrew. This chapter is with slight variations repeated in Deuteromy, xiv.

Verse 5.—"The coney." The Douay, following the Vulgate and the Septuagint, calls it the cherogrillus.

Verse 6.—The hare does not chew the cud; it has not the stomach of a ruminant animal.*

Verse 13.—"The eagle, the ossifrage, and the ospray;" the Breeches Bible has "goshawke" instead of "ossifrage;" the Douay has the "griffon," but adds in a foot-note, "not the monster which painters represent, which hath no being upon earth;" the Vulgate, "gryphem;" Cahen has "the eagle, the peresse, and the ozniah."

Verse 16.—"And the owl, and the night-hawk, and the cuckoo." The Douay has "the ostrich, and the owl, and the larus." The Breeches Bible, "the ostrich, the night-crow, and sea-mew." Sharpe has "the ostrich, the night-hawk, and the falcon."

Verse 18.—"And the swan, and the pelican, and the gier-eagle." The Douay has "the swan, the bittern, and the porphyryon." The Breeches Bible, "The redshanke, the pellicane, and the swanne."

* *Vide* Professor Owen in Letter of Bishop of Natal.

Verses 20 and 21.—“All fowls that creep, going upon all four, shall be an abomination unto you. Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth.” Four-legged fowls and animals which have legs anywhere else than above their feet are rare. The Targum of Onkelos says “joints” instead of legs. Bellamy repudiates this translation altogether.

Verse 22.—“Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.” The Douay says, “That you shall eat as the bruchus in its kind, the attacus, and the ophiomachus, and the locust.” The Breeches Bible, “The grasshopper after his kind, the solean after his kind, the hargol after his kind, and the hagab after his kind.” The last three names are simply awkward attempts to anglicise the Hebrew without translating.

Chap. xii.—In translating this chapter, Cahen says that he is obliged sometimes to use Latin and to adopt periphrase, in order to avoid offending the delicacy of his readers.

Vater says that the difference of time of purification for male and female infants arose from the Jewish national prejudice, which regarded the woman as less perfect than the man.

Verse 5.—According to Dr. Jennings, the Talmudists dispute whether שבעים *SheBOIM*, in our version rendered two weeks, should not be 70 days.

Chap. xiii., vv. 47 and 48.—“The garment also that the plague of leprosy is in, whether it be a woollen garment or a linen garment. Whether it be in the warp or woof, of linen, or of woollen, whether in a skin, or any thing made of skin.” “This,” says Cahen, quoting also certain Rabbinical writers, “is not according to the order of nature any more than the plagues of the houses; it is a miracle from a special providence, for the Israelites, to turn them from evil doing, of which these evils are the chastisement. This kind of supernatural explanation amounts to declaring that one knows nothing about it. Rosenmuller says—‘It is

difficult to form an idea of this kind of leprosy, even in attributing it to the wool taken from animals dead of some disease. In the skins the scurf and irruption are less extraordinary, above all when they have been badly prepared, if the hair has been left on, as is common in the East. It is extremely difficult to determine what this leprosy was, several consider it as similar to that of the body.' Moses would have thus prohibited the clothing containing the leprous poison proceeding from the living body. Nevertheless this opinion is contested. What is the necessity, asks Kebenstreit, for a special law when the leper himself was banished from all human society, and everything upon him was declared impure? Besides, more than this, the lawgiver declares equally impure the leprosy of the cloth and linen, as it may have attacked the weft and the cord, or both; he recognises also that it might happen that one part of the stuff might be attacked by the contagion, while the other remained intact. It would be difficult to say how a leprous cloth could become contagious. We cannot conceive how the same stuff could be made of different materials and more or less tainted, since it was forbidden to the Jews to have clothing of mixed linen and wool. (Leviticus xix., 19; Deuteronomy xxii., 11). The virulence of the leprosy might certainly have invaded all the clothing made of one simple texture, be it wool alone, or linen. We know at the present time in different diseases the clothing of the sick is so much corrupted that it presents a certain danger to the healthy persons who may clothe themselves with it. In these diseases, nevertheless, the virus does not affect the cloth entirely, and does not stop in the warp only or in the woof: there is no virus which extends itself after the clothing is taken from the sick person. Even the black matter of the mortified and dried-up parts in cancer, never goes farther than into that part of the stuff which has first touched it. If it is thus, I do not know that the word contagion can be applied to that blemish in the clothing which Moses calls leprosy. I believe rather that this word has passed metaphorically from a living body to an inanimate one; it is a license which we permit ourselves sometimes, as we say that the

trees and stones are eaten by the cancer, when some humidity or some putrid influence caused by the atmosphere has corrupted them. As to the leprosy of the cloth, Michaelis thinks that the wool might be infected with leprosy, when it proceeds from sheep wasted by diseases or only sick. Generally this species of wool is harsh and useless, and cloths made of such a material are easily worn out, and those who clothe themselves with it run great danger. It is the same with the leprosy of skins, of which Moses speaks. I think, adds the author whom we cite, that it was that which takes place, for the skins of other animals dead of disease or old age, above all the skins of oxen, where that is common in the contagions of herds. These skins are brittle, appearing often half-eaten up, and are not a little hurtful to health. Yet it appears to us more simple to regard the whole as preventive measures of hygiene, very exaggerated, and of which we find nowhere else any application in the Holy Scriptures.”*

Chap. xiv., v. 34.—“When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession.” The species of leprosy which we are about to describe is, according to Aben Ezra, the effect of a miracle. It is singular that laws should have been made for a supernatural thing, and which could not be foreseen. Gueddes remarks that it may well be a question here of an eruption of saltpetre, which in our countries is not hurtful to health. Some think that it concerns a leprosy which has passed from living bodies to the walls, which is improbable, since the leprous were submitted to the inspection of the priest on the appearance of the first spots which announced the leprosy. Others say that it refers to a nitrous efflorescence, but the description which the text presents seems rather to relate to the lichens with which the stones were covered, with which some simulate completely a leprosy. Jar’hi makes upon this verse a singular remark—it is an announcement, says he, that a malady will come which will make known to the Israelites the treasures which the Amorites have hidden in the walls during the forty years

* Cahen, Levitique, p. 53.

wandering of the Israelites in the desert. We see according to that that the leprosy of houses is unexplained and unexplainable; the leprosy of men relates to the nomad state—it is a question but of camps and tents; the leprosy of walls is traced to the sedentary state, for it is known that it is principally during this state that the sacerdotal ordinations were enacted, but feebly executed.”*

Chap. xiv., v. 49.—“Two birds.” The Douay says “two sparrows;” and, according to verse 4, it appears that it was “lawful to eat” sparrows, although, as sparrows fed upon the unclean creeping things forbidden in chap. xi., they ought, under that chapter, to have been unclean also.

Chap. xv.—Cahen says—“In this chapter we are again obliged to occasionally use the Latin,” in order to avoid giving unnecessary offence whilst conserving the literal rendering. Cahen, after mentioning that many of the commandments that are given in Leviticus are such as could not have been carried out, refers to Ezekiel, chap. xx., v. 25—“Wherefore I gave them also statutes that were not good, and judgments whereby they should not live.”

Chap. xvi., v. 8.—“And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.” In lieu of “scapegoat” the Douay has “emissary goat.” The word in the Hebrew is עִזָּאזֶל, OZAZeL, Azazel. Gesenius says—“By this name I suppose to be understood originally some idol, to be appeased by sacrifices, as Saturn and Mars; afterwards I suppose from the names of idols being often applied to demons, this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite.”† According to‡ Aben Ezra, Azazel is the name of a demon, to appease whom an offering was sent; this view being supported by certain Rabbinical writers and by the Book of Enoch. It appears probable to us that Azazel is the name of one of these demons inhabiting devastated places, and named for that reason Shedim, from shud, to devastate; as there was another species of demon living in the woods, a species of

* Cahen, *Levitique*, p. 59.

† *Lexicon*, p. 617.

‡ Bresslau's *Lexicon*, p. 429; but see Simonis, p. 1173.

Pan, satyrs. This name is not unknown to the cabalists. Azazel is, according to the Zohar, one of the fallen angels, and precipitated into hell. There are Aza and Azael. It is this that we read also in the Ethiopian book attributed to Henoch. The opinion of Hiskouni is that it concerns here the angel of death, Samael. (They pretend to derive this word from סַר מַאֵל, *SeR MAL*, "he turned himself from God.") Perhaps in admitting an easy translation made designedly, one might read עֵזֶז אֵל, *OZeZ AL*, the god Azaz, a name which has a singular conformity to the Isis of the Egyptians. However that may be, it appears that we discover here the remains of two origins of worship so ancient, Maimonides avoids explaining himself. "Be it on account of the weakness of our understanding," says he, "be it because of the imperfection of our wisdom, it is impossible for us to know the reason of this sacrifice" (*Moré Neb*, part iii., chap. 26). Aben Ezra, in his usual manner when he experiences embarrassment, enounces in oracular style: "If thou art capable of understanding the mystery of Azazel, thou will learn also the mystery of his name; for he has similar associates in the Scriptures. I will tell thee by allusion a part of the mystery. When thou art thirty-three years old thou will understand us." He finishes abruptly, without speaking allegorically or otherwise.*

Chap. xvi., vv. 21 and 22.—"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away, by the hand of a fit man, into the wilderness: and the goat shall bear upon him all their iniquities into a land not inherited, and he shall let go the goat into the wilderness." The absurdity of this injunction is heightened by the inutility, for I do not find that the Israelites were ever let off from any punishment by reason of the scapegoat.

The Egyptians had a similar custom, as we learn from Herodotus, *Euterpe* 2, chap. 39, who relates it in these words:—"After they have killed the victim, they cut off its head, but they flay the animal's body, after which, having

* Cahen, *Levitique*, p. 68.

pronounced many imprecations on the head, those who have a market and Grecian merchants dwelling among them, carry it thither and sell it to them; but those who have no Grecian residents to sell it to, throw the head into the fire, pronouncing over it the following imprecations: —‘If any evil is about to befall either those that now sacrifice, or Egypt in general, may it be averted on this head!’” “The two customs, though not perfectly the same, are so far similar that the one appears to have been derived from the other. The import of both is certainly the same: for in both the animal sacrificed is made use of as a substitute to draw away calamity from the party sacrificing; in the one case being sent into the wilderness, and in the other consumed by fire.”

Verse 21.—“Putting them upon the head,” the Douay has, “Praying that they may light upon his head.” Cahen, whose translation slightly differs, says—“There is here a very remarkable distinction, the sins of the sacerdotal class and those of the people towards their statutes and temples are redeemed explicitly and wholly, God accepts the sacrifice; but the other sins of the people are not expressly redeemed, God does not accept the sacrifice, they send the living goat to Azazel.”

Chap. xvii., vv. 3, 4, 5, and 6.—“What man soever there be of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people. To the end that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.” The absurdity of this command will be apparent upon the slightest examination. If the Jews were as

numerous as is represented when in Egypt, and continued to increase and multiply in the same ratio, they would have filled a very large portion of the earth's surface ; but even allowing for Biblical exaggeration, it would have been impossible for a people, amounting to several hundreds of thousands, to have all slaughtered their cattle at one spot (the door of the Tabernacle) ; and if they had done so, judging from the appearance and odour of modern slaughter-houses, the "holiest of holies" would have hardly been at the same time "the sweetest of sweets." It would have been still more impossible for each individual to have brought (perhaps from a distance of several miles) each an ox, lamb, or goat killed. It is not at all probable, in a nation so ignorant as the Jews, that the people possessed carts and waggons for the purpose of transporting the dead cattle to and fro, and if they had, the waste of labour would have been enormous. The severe penalty of death is all that is required to make this essentially one of "God's laws." What would be said if all the slaughtered cattle in England were, by Act of Parliament, compelled, under penalty of death, to be brought to the door of St. Paul's Cathedral to have the fat and blood taken from them ? Colenso, who has submitted these verses to an elaborate comment, applying them to the texts affecting the Passover lambs, asks how these commands could have been complied with, when 150,000 lambs would have had to be killed by 150,000 people in the short space of two hours.*

Verse 7.—"And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring." Chap. xix., vv. 26 and 31 ; chap. xx., vv. 6 and 27 ; Deut. c. xxxii., v. 17.† What are devils ? If God is the Creator of all things, did he create devils ? If so, it is scarcely just to punish us for falling victims to devils, whom God must have made sufficiently powerful to tempt us to the commission of crime. If otherwise, are devils independent existences ; because in that case the Deity is neither omnipotent nor infinite. Many Theists are now in-

* See Pentateuch, part i., p. 42 ; 2 Chronicles, c. xxix. and c. xxxv.

† See Exodus, p 256 ; J. P. Smith's "Christian Theology ;" Farmer on the "Demoniacs."

clined to admit that they are neither; and that devils, angels, gods, familiar spirits and demons, all stand in the same mythological position. They belong to the past, not to the present. They belong to the age of ignorance, not of inquiry. We find in such verses as these the clue to the superstitious fear with which the inhabitants of some little villages still regard certain old men and women; and the clue to the persecutions for witchcraft. Strong objections have been urged against the doctrine of devils, demons, and familiar spirits. It is said by Theists that it is contrary to all natural conceptions of the benevolence and mercy of the Deity that he should have created, and should sustain in existence, beings of the highest intellectual order to be the subjects of eternal misery themselves, and causes of it to all humanity. It is further urged that the doctrine detracts from the power of God by holding forth an almost omnipotent chief of a legion of powerful and mischievous devils, all bent on the destruction of mankind. It is further, and very reasonably, urged that the Jews, especially after their connection with the Chaldean and Persian nations, had imbibed very extended, and, at the same time, very puerile ideas with regard to the operations of both good and bad spirits. The properties of plants, of mineral waters, of minerals, of certain climatic conditions, the existence of any remarkable phenomena, the insanity of men, or animals, were all, in ancient times, attributed to the presence and influence of good and bad spirits. Science has exploded these errors; and, in exploding them, has also impeached most severely the pretended divine revelation in which they were sustained. Bellamy translates the "to devils" as "before goats," and says that the word translated devils has no such meaning in any part of Scripture. He points out that the same word is rendered "satyrs," in Isaiah xiii., v. 21; and c. xxxiv., v. 14. The word translated "devils," Cahen does not translate at all; but writes *Seirime*, which is simply trying to give corresponding letters for the Hebrew word שַׁעֲרִים (*ShOIReM*.)*

Aquila says, "The shaggy ones;" others say, "the satyrs." It refers here doubtless to some foreign Deity; the phrase

* Levitique, p. 78.

which follows makes this supposition probable, and one is led to think of Pan, of fauns, especially if we reflect that goats were generally adored among the Egyptians, principally at Thebes—see Herod, *Euterpe*, p. 42. The different explanations which we have given agree as to the goat, and it appears that the Israelites had followed these irregularities with which Amos reproaches them in his day (c. v., v. 25). At any rate, it would be difficult to say any thing determinate, whether upon the nature of the sacrifice, or upon the manner of making it. The Targums give the word as “demons,” and Mendelsohn says *Waldteufeln*, or wood demons. It seems always certain that the object of the institution of sacrifices was to deter the Israelites from sacrificing to the sylvan gods (see More Nebouch, part 3, chap. 46). It concerned also the maintenance of the power of the Levites.

Chap. xviii., v. 21.—“And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God : I am the Lord.” The texts in which references to Molech occur are chap. xx., v. 2 ; 1 Kings c. xi., v. 7 ; 2 Kings c. xxiii., v. 10 ; Jeremiah c. xxxii., v. 35.*

The Rabbins assure us† that this idol was of brass sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire, and, when it was burning hot, they put within his arms the miserable victim, which was soon consumed by the violence of the heat ; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate that the idol was hollow, and within it were contrived seven partitions, one of which was appointed for meal, or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a *child*. All these were burned together by heating the statue in the inside. It appears from the sub-

* See Commentary on Exodus, p. 268.

† Parkhurst Lexicon, p. 401.

stance of this idol, which was brass, or copper, from its having the head of a calf, the animal emblem of fire, from its being divided into seven partitions, answering to the seven planetary spheres or orbits (or according to others having seven chapels before it), and from the horrid rites performed to it, that it was intended as a representative of the solar fire. This is further confirmed by its name מלך (MeLeK), king; for as a king in his political capacity acteth where he is or not by means of others, so the solar fire in this system doth, in some sense, act where it is not, by means of the light which it is continually sending forth, and putting in motion. Add to this, that the apparent spring of material action is in the fire.

It has been doubted whether in that shocking rite of making their children pass through the fire, making them enter in or by the fire, to Molech, they were always burnt to death or not. Whoever will attentively consider the following passages in the Hebrew Bible, will be strongly inclined to the affirmative. (See Ezek. xvi., 20, 21; xx., 25, 26, 31; xxiii., 37; compare Jer. xxxii., 35, with chap. vii., 31.) Eusebius quotes from Diodorus Siculus, a passage so apposite to our present purpose, that the judicious reader cannot be displeased at seeing a translation of it in this place. It relates to the Carthaginians when besieged by Agathocles, Tyrant of Sicily. "They imputed this calamity," says Diodorus, "to Saturn's fighting against them; for whereas they used, in former times, to sacrifice the best of their own children to this God, they had lately offered such children as they had privately purchased and brought up; and on inquiry, some of those who have been sacrificed were found to be suppositious. Reflecting, therefore, on these things, and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours, which their ancestors paid to the Gods. In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons, who were accused of irreligion, gave up themselves willingly to the number of no less than three hundred. For they had a brazen statue of Saturn stretching out his hands towards the

ground in such a manner that the child placed within them tumbled down into a pit full of fire."

Thus Diodorus, whose description of the idol, and of the manner of these infernal sacrifices, it must be confessed, differs somewhat from the Rabbinical account above cited. And, indeed, what can be more probable than that, at different times and places, there should be some variations in both these respects?"

"I take* Molech and Baal to be," says Godwyn, "one and the same idol, they were both names of supremacy and rule. Baal signifieth a Lord or Master—and Molech, a King or Prince. They had both the same manner of sacrifice, they burnt their sons for burnt-offerings unto Baal likewise (Jer. xix., 5). Yea, they built the high places of Baal, which are in the valley of Benhinnom, to cause their sons and their daughters to pass through the fire unto Molech. Jerem. xxxii. 35. In which text the place of sacrifice is noted to be one and the same, common to both idols, and Molech put in the end of the verse, to explain Baal in the beginning thereof. Some think them to be different, because the Planet Jupiter was worshipped under the name of Baal; but the planet Saturn is probably thought to have been worshipped under the name of Molech. If we diligently observe histories, we shall find such a confusion of the planets, that the sun, as it was sometimes called Baal, sometimes Molech: so it was sometimes called Jupiter, sometimes Saturn; and concerning Baal, this is evident: hence Jupiter was called by the Phœnicians, Baal-samen, which name is derived from the Hebrew, and soundeth as much as Jupiter Olympicus, the Lord of Heaven; for Baal signifieth Lord, and Shamain, heaven. And what is this Lord of Heaven in the theology of the Heathens, other than the Sun? who may as well be styled the King of Heaven, as the Moon the Queen. Yea, Sanchoniatho, as Eusebius in the forequoted place relates him, taketh all these three for one—namely, the Sun, Jupiter, and Baal-samen."

Verse 4.—"Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God." The

* Godwyn's Hebrew Rites, p. 143.

manufacture of "molten" gods must be comparatively modern. The Deity must have allowed idolatry a long existence if the Mosaic prohibition was the first. A writer in the *Westminster Review** says :—"The Egyptians, as we gather from Herodotus, were the first idolators, and their early temples, according to another authority, had no statue in them. Previous to this time, and long after, they appear to have worshipped the one God—a being without name, without figure, incorporeal, immutable, infinite, the origin and source of all things, and who was to be adored in silence. The ancient Persians worshipped fire as the symbol of the Deity (Hyde, *de Veterum Persarum*), and their sacrifices were made, not in temples or to images, but on the top of lofty mountains. In the temples of the Chaldeans, at Babylon, there was no statue even so late as the days of Herodotus; and for a hundred and seventy years after the foundation of Rome there was not a statue in any temple at Rome. In the early books of the Bible we find that the religion of Abraham was no new or astounding doctrine in that remote age. Melchizedek, King of Salem, in Canaan, was a 'priest of the most High God;' and Abimelech, King of Gerar, in Palestine, recognised the Almighty in a dream, and, with reference to his own subjects, exclaimed, 'Lord, wilt thou also slay a righteous nation?' The Arab Job, Jethro the Midianite, and Balaam the Syrian, were all acquainted with the true God.

"But with limits like ours, it is impossible to indulge in any speculations on that dark period which precedes the first faint dawning of history. The Jewish doctors, indeed, are kind enough to point out the very individual by whose means idolatry was introduced into the world, and a firm faith in their dictum would save much trouble. According to the Rabbi Moses Ben Maimon, Enos, discoursing on the splendour of the heavenly bodies, insisted that, since God had thus exalted them above the other parts of creation, it was but reasonable that we should praise, extol, and honour them. The consequence of this exhortation, says the Rabbi, was the building of temples to the stars, and the

* Vol. xii., p. 43.

establishment of idolatry throughout the world. By the Arabian divines, however, the imputation is laid upon the patriarch Abraham, who, they say, on coming out from the dark cave in which he had been brought up, was so astonished at the sight of the stars that he worshipped Hesperus, the moon, and the sun successively as they rose. These two stories are very good illustrations of the origin of myths by means of which even the most natural sentiment is traced to its cause in the circumstances of fabulous history. But the Arab Job, without thinking it necessary to inquire into the sources of his feelings, explains the philosophy of early idolatry in a few simple and beautiful words. 'If,' says he, 'I gazed upon Orus (the sun) when he was shining, or upon Tārêcha (the moon) when rising in her glory, and my heart went secretly after them, and my hand kissed my mouth, I should have denied the God that is above.'

"The pious Arab here points to what the Easterns tell us is the most ancient religion in the world. This, the Arab historian Haragi says, consisted in the belief of the eternity of the world, governed by a co-eternal mind whose symbol was fire. The apparent, or material source of fire, was the sun, to which, as well as to the moon and the stars, as partakers of the same celestial nature, a proportioned reverence was due. The chief seat of this religion was in Haram, on the Chaldean border, where the grand temple of the Sabeans was on the top of a hill. The words, Haranite and Sabean, came thus to be used as equivalent terms. We have now almost lost sight of the original tradition; and the revelations of the Deity are made to mankind through the stars "walking in brightness," and the various phenomena and influences of nature. The worship of the mysterious element of fire soon gives place to that of its material fountain, the sun; the whole host of heaven gradually became immortal powers; the entire world is a reflex of God, and God is adored in that world which thus reveals him to man. Thus primitive religion becomes a Pantheism. At first, the style of religious instruction would be plain, concise, even abrupt, to suit the simplicity of the dogmas; but afterwards, as Pausanias

relates of early Greece, the priests would begin to envelop their ideas in enigmatical forms. The same diversity of intellect, which at the present day causes the component parts of even civilised society to resemble different races of men, must have existed from the beginning; some magnificent minds, towering above the common boundaries of knowledge, would lift up the veil of nature; while the vulgar, grasping as it were only the outside of their thoughts, would materialise their most refined ideas, and multiply the number of gods till the Pantheism arrived at the axiom of the Greeks, "Everything is the image of the Deity." Hence the esoteric and exoteric doctrines; the priests would speak a different language to the wise and to the ignorant; his meaning would be addressed to the initiated, and its enigmatical form of communication to the multitude. The time was passed when God talked face to face with man, but the same need of such inter-communication remained; and in the flight of birds, the entrails of beasts, and the thousand other omens so dear to ignorant credulity, the will of heaven would be manifested to mankind. Symbols, or the images of ideas, must thus have been of very early invention; and the obscurity of the symbolical mode of teaching is the consequence of the difficulty of reducing idea to form. The myth speedily followed, and was at first, perhaps, intended to explain or illustrate the symbols; subsequently it was used in the biography of personages who were supposed to partake of the sanctity of the symbol; and finally was understood to mean ancient tradition as contradistinguished from history.

"The heroes of the myths were probably at first imaginary beings—personifications of the powers of nature; and as man can only reason from what he knows, their constitution and attributes must have been borrowed from his own. The earth, that fertile womb from which he saw new or renewed creation springing every day, became a female, the Mighty Mother, the Eternal Spouse; and the heavens, whose powers were concentrated in the sun, were the original male—the principal of life and fecundity. The grand distinction of sex was preserved throughout the

whole system. When Nature came to be personified, not as a whole, but in her attributes, every god had either a wife or a mistress; and in the heat, the thunder, the storm, and the volcano, the mythologist found materials for the discords, rapes, and adulteries of the immortals, but too closely analogous with the crimes and sufferings of mankind. In fine these distinctions were concentrated, as it were, in two emblems, called the Lingam and the Yoni by the Hindoos, and the Phallus and Cteis by the Greeks, and observable in a greater or less degree in every system of mythology.

“ But the mere fact of conferring a name upon an abstract idea, and attaching an almost human history to it, was not sufficient. The vulgar, with something like the scepticism of St. Thomas, required to see and feel; and visible and tangible images were, therefore, presented to their brute senses. These, at first, were rude stones or columns, for religion had precedence in point of time of the arts; but as mythological story took hold of the imaginations of men, they were seized with the desire of fashioning their blocks in imitation of their gods: and hence, we presume, the beginning of sculpture. Unchiseled stones, according to Pausanias, were the first images of the gods of the Greeks; and the Phœnicians, the Megareans, the ancient Arabs, and the Jews, were once plunged in the same rude idolatry.

Verse 31.—“ Regard not them that have familiar spirits, neither seek after wizards.” See also chap. xx., v. 6. The Douay is, “ Go not aside after wizards, neither ask after soothsayers.” Bellamy, “ Ye shall not turn to the serpents, moreover after the wizards ye shall not seek.” Cahen, “ Turn not towards the oboth and seek not the yidonime,” —that is, he does not translate either of the words. The Septuagint has in lieu of “ oboth,” “ ventriloquists;” and Gesenius observes that this is a correct rendering, because ventriloquists amongst the ancients commonly abused this art of inward speaking for magical purposes. Cahen says that the word אובות AUBUTH, signifies leathern bottles for holding water; and Parkhurst adds that they were so called from being remarkably capable of distension or swelling.*

* But see Bellamy, New Translation, p. 333.

In Chap. xx., v. 27, the word אֹבִי, AUB, of which Aubeth is the plural, is in our version again rendered, "familiar spirit." Gesenius asks, "how could it be that the same Hebrew word should express a bottle and a ventriloquist? Apparently from the magician when possessed with the demon, being as it were a bottle or vessel, and sheath of this python."

Chap. xxi., vv. 17, 18.—"Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish let him not approach to offer the bread of his God: For whatsoever man *he be* that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or any thing superfluous." The Douay says, "if he have a little, a great, or a crooked nose." Bellamy says the word translated "flat nose" has no such meaning in any part of Scripture, and that it is surprising how such a notion could enter into the minds of the translators; he makes the verse read, "blind, or lame, or defective, or unnatural."

Verses 19—21.—"Or a man that is broken-footed, or broken-handed. Or crook-backt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God." Here the disability is confined to the Levite, but in Deuteronomy, chap. xxiii., v. 1, it is more general.

Chap. xxii., vv. 12 and 13.—"If the priest's daughter also be *married* unto a stranger, she may not eat of the offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall be no stranger eat thereof."

So that if the priest's daughter were left a destitute widow, with a child or children, her father was not to permit her to eat of his meat.

Chap. xxiii., v. 43.—"That *your* generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God."

The Douay renders "booths" as "tabernacles," but it ren-

ders the same Hebrew word in v. 42 as "bowers." Cahen gives "cabanes," huts, and says of "what huts do they speak here? When were they made?" One rabbinical writer suggests, that God caused the huts suddenly to come out of the earth for the Israelites. Mendelsohn rises against this idea, and quite puts it aside. He cannot conceive how any one can take upon himself to fabricate so strange a miracle of which no one else has ever thought. But what more would it be if one had thought of it? (See Gramberg, v. i. p. 290.)

Chap. xxiv., v. 7.—After the words "pure frankincense," the Septuagint adds, "and salt."

Verses 15 and 16.—This reads as if, first, a prohibition against cursing the God of any individual; and 2nd, a prohibition against blaspheming Jehovah.

Chap. xxv., v. 30.—"The house that is in the walled city." Spinoza draws attention to the marginal reading, which runs "the house that is not in the walled city."* Bellamy says, "In this clause the translators have omitted translating the negative לֹא L.A.; i.e. not; and have followed the bold example of those called the Keri Translators, or those who, when they could not otherwise make sense of the passage as written by the sacred writers, have rejected certain words."

Chap. xxv., vv. 30 to 43, are in contradiction to Exodus chap. xxi., verse 2. There the Hebrew slave was to be free the seventh year, but according to this he is held till the year of jubilee.

Verses 44 to 46—"Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever; but over your brethren the children of Israel ye shall not rule one over another with rigour." The slave dealing† here legalised, appears to have become a regular trade. Ezekiel, chap,

* Tractatus Theologico Politicus, cap 9. § 38.

† See also Exodus, p. 251, and Jeremiah, c. xxxiv., v. 9.

xxvii., v. 13, speaks of the trade in "the persons of men." Bellamy, ashamed of this disgraceful passage, seeks most ineffectually to explain away the meaning of the text.

Chap. xxvi., verse 12.—"And I will walk among you, and will be your God, and ye shall be my people." Cahen says, "The ancients believed that each nation had its Deity. Jehovah is here announced as the national God of the Hebrews, the special God of Palestine."

Verse 42—"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." The covenant with Abraham in Genesis, chap. xvii., verse 8; with Isaac chap. xxvi., v. 3; and with Jacob, chap. xxviii., v. 13, is explicit and unconditional. The descendants of these three are to be as numerous as the dust of the earth, and are to inherit Canaan for ever.

"Jacob." God appears to have forgotten that by Genesis, chap. xxxvi., v. 10, he changed the name to Israel.

All the promises and denunciations of this chapter bear relation to this life, and Cahen says, that the belief in a future state was introduced long after the *confection* of the Pentateuch, wherein no trace is found of such a belief.*

Chap. xxvii.—De Wette says that "it is evident that the addition of this chapter is an after thought; for the book is brought to a regular epic conclusion, by the promises and denunciations in chap. xxvi., and still more by the formula, 'These are the statutes and judgments and laws which Jehovah made between him and the children of Israel in Mount Sinai, by the hand of Moses.' Or, what is, perhaps, as probable, the book originally ended with this formula appended to chap. xxv.; for chap. xxvi., 3—46, bears marks of a very recent origin—even later than the captivity. The threat, verse 34, 'Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land because it did not rest in your Sabbaths when ye dwelt in it;' and verse 43 must have been written after Jer. xxv. 11,—where the captivity of seventy years is threatened; and 2 Ch. xxxvi. 21, which says the captivity lasted 'until the land had enjoyed her Sabbaths; for as long as

* Preface to Numbers.

she lay desolate, she kept Sabbath, to fulfil three score and ten years." Perhaps the book ended originally with chap. xxv., to which the formula xxvi. 46, was appended.*

Chap. xxvii., v. 29.—"None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death." The commentators give themselves much trouble to soften this terrible sentence. According to Jar'hi, it concerns a man condemned to death, when he may not be delivered from it for money; according to others, it is necessary that the person should be consigned to it by public authority and not by a private individual, and the Talmud treats Jephthah as mad to have thought that a human being could serve as a victim for a burnt offering; but there are too many facts which prove the existence and execution of this barbarous law; see besides the paraphrase of Ben Ouziel:—"All anathema which shall be anathematised of the human race cannot be redeemed neither by money, by vows, nor by sacrifices, neither by prayers for mercy before God, since he is condemned to death."†

Nicholas‡ has the following comments, which appear to us most pertinent. He says: "It will be vain to seek to deny that the legislator has appropriated a great number of the practices and civil and religious institutions of Egypt."

The holy ark is incontestably an imitation of the small chapels in painted or gilded wood which are seen so frequently represented in the Egyptian paintings. The breastplate of the High Priest recalls the image which the priests of Egypt wore upon their breasts. Among the Hebrews, as among the Egyptians, women did not hold any office in the priesthood; the priests were all clothed in a robe of linen of dazzling whiteness; they only had the privilege of entering into the Temple properly so-called, access to which was forbidden to the laity, who would have been smitten with sudden death did they transgress this prohibition. "It was from the examination of the precious stones which adorned the statue of Ammon," says Mr. Maury, "that the oracle was drawn." This manner of divination recalls the Urim

* De Wette's Introduction, § 152 b.

† Cahen Levitique, 141. See also commentary on Exodus, p. 200.

‡ Etudes sur la Bible, 95.

and Thummim among the Jews, which might indeed have been easily borrowed from the Egyptians. "Among the Hebrews as among the Egyptians, the sacrifices and the oblations furnished subsistence to the priests in like manner; the victims were to be without blemish, the priests were charged to assure themselves of this; finally, the animals offered in sacrifice were treated in nearly the same manner; certain parts were to be consumed with fire, while other parts were given back to the person who offered the sacrifice, and served for the family repast.

Analogous legal prescriptions, often identical, were imposed on the Hebrews as on the Egyptians. For both, a certain number of animals could not be used for food. It is true the prohibiting did not relate to the same animals in the two countries, and was not founded on the same reasons. It was a sin for the Egyptians, says Plutarch, to drink or eat what was forbidden, and we know that it was the same among the Hebrews. The two peoples agree in regarding swine as unclean. With the one, as the other, the leprous, considered as impure beings, were subject to similar regulations. Lustrations were commanded in certain identical circumstances; there were special commands for the sacerdotal order. Mourning had similar customs with the two nations; the women smote their breasts while uttering loud cries, and covered their heads with dust or ashes, and the men allowed the hair of the head and the beard to grow, while everywhere else, Herodotus remarks, the custom was to cut the hair in sign of mourning. The distribution of days into weeks is found in the two nations, and both designated them by analogous names. It is supposed from this that the period of weeks, invented by the Egyptians, was borrowed from them by the Hebrews. The antipathy to foreigners was as strong with the one nation as the other, an antipathy which did not fail to strike the first Greek writers who have spoken of the Israelites. In short, there is little even to the fringes which hung on the bottom of the garments of the children of Israel, and which have given rise to so many whimsical hypotheses, which is not found on the bottom of the linen tunics of the Egyptians.

Finally, to terminate this enumeration of customs and ceremonies common to the Hebrews and Egyptians, an enu-

meration which it would be easy to prolong, I will say some words on the sacrifices of substitution, unknown to the Hebrews before Moses, but forming an essential part of his legislation. These sacrifices were usual in Egypt. Herodotus has preserved to us the formula of imprecation employed by the Egyptians in this ceremony. "If any misfortune," said the priest in laying his hand upon the head of the victim, "menaces those who offer this sacrifice, or Egypt entire, may it fall upon this head." The formula employed by the Egyptians in the sacrifices of substitution is not mentioned in any passage of the Old Testament; but one may suppose that it could not differ essentially from that of the Egyptians; we know at least that whoever offered a sacrifice of this kind, placed the hand upon the head of the victim, in order to indicate that it was to bear the punishment of the transgression which he had himself committed. From these analogies, a great number of learned men have concluded that the Mosaic legislation was a copy more or less faithful of the Egyptian institutions. I do not dissimulate myself, that this hypothesis seems to find its confirmation in Jewish tradition, which represents Moses as reared at the Court of Pharaoh, and initiated in all the mysteries and knowledge of the Egyptians.

THE BIBLE: WHAT IT IS.

BOOK IV.

NUMBERS:

ITS AUTHENTICITY AND CREDIBILITY.

BY

ICONOCLAST.

Charles Bradlaugh.

PRICE 6d.

LONDON:

AUSTIN & Co., 17, JOHNSON'S COURT, FLEET STREET, E.C. ;

AND E. TRUELOVE, 240, STRAND.

A PHOTOGRAPH AND AUTOGRAPH OF ICONOCLAST

Will be sent Gratis to each Purchaser of the Report of the
Five Nights' Debate at Halifax, between ICONOCLAST and
the Rev. T. D. MATTHIAS, on "The Credibility and Morality
of the Four Gospels." Price 2s.

NATIONAL REFORMER : Organ of Freethought. Weekly
Journal. Price 2d.

THE BIBLE: WHAT IT IS.

Genesis is now complete in Seven Parts. Price 3d. each,
or in one volume, 1s. 9d. Exodus, in Six Parts. Price 3d.
each, or complete in one volume, 1s. 6d. Leviticus, in One
Part, price 6d. Numbers, in One Part, price 6d.



NUMBERS :

ITS AUTHENTICITY AND CREDIBILITY.

THE word במדבר, BeMeDeBeR, "in the desert," is the usual title of this book in the Hebrew, although it sometimes bears the title וידבר, UDeBeR, its commencing words, "and he spake." The title in the Septuagint is "*Arithmoi*," from which the Vulgate "*Numeri*" and the English "*Numbers*" are derived. The words "fourth book of Moses" have no foundation or authority in either Greek or Hebrew. The book is evidently made up of several documents,* sometimes carelessly put together. Vater, and those who have followed him, contend for several and distinct authors for the different documents. The Massorites are supposed to have counted the verses and letters of the Book of Numbers, and to have stated that it contains, or contained in their day, 10 parscioth, or grand divisions, 33 sedarim or minor divisions, 1288 verses, 16,707 words, and 62,529 letters, and that the middle of the book is in chap. xvii. 4.†

Chap. i. 2.—"Take ye the sum." Bellamy, "Take ye the chief." Cahen, "*Faites le denombrement*" (make the numbering), and adds, "this is the second numbering." (See Exodus xxx. 11, and xxxviii. 25.) There is also a third (Numbers xxvi.) These three numberings, made at different dates, and giving the same result, are difficult to explain.‡ The words "tabernacle of the congregation" are in Sharpe's translation rendered "appointed tent" wherever they occur.

* Simon: *Histoire Crit. du Vieux Test.*, p. 24. † Ibid, p. 140.

‡ See Bible: What it is, Exodus, p. 281.

Verse 14.—“Eliasaph the son of Deuel.” Chap. ii. 14: “Eliasaph the son of Reuel.” In chap. vi. 42 and 47, and in chap. x. 20, it is also Eliasaph the son of Deuel. Which is right? The word written Reuel is the same as the word written Raguel, Numbers x. 29. In lieu of Deuel in chap. i. 14, the Septuagint has *Raguel*, which it repeats without variation in each of the above texts.

Verse 21.—“Those that were.” Bellamy declares that these words in this verse, and in verses 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, and 43, have no authority in the Hebrew text. He is right; but the words do not change the sense, although it is not unfair to inquire why translators should supplement God’s revelation.

Verse 24.—“Children of Gad.” Cahen says that the Septuagint puts here “Judah,” and varies in stating the other names; but the copy to which reference has been made in this commentary, has “Gad,” and agrees in the rest with the authorised version.

Verse 46.—By this verse we learn that the number of Jews above twenty years of age, warriors (not including the Levites) capable of bearing arms, was 603,550—Josephus* says 603,650; and taking old and young into consideration, as also men incapable of military service for various reasons, you can hardly compute these at more than four out of each ten, which would leave a total of about 1,500,000 males; the proportion of females would be 1,500,000 more. These, together with male and female slaves, and the tribe of Levi, must have made at least 3,000,000 people, an immense number to pass through a desert, where food and water were deficient. Cahen says that the numbers given are not historic, and that it is, therefore, idle to inquire why they are the same as those given seven months before.

Verse 49.—“Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel.” Chap. iii. 15 says, “Number the children of Levi.” The Lord must have changed his original intention.

Chap. iii. 7.—While this verse speaks of Moses and Aaron, the chapter only mentions the descendants of Aaron and of Levi.

* Antiquities, book 3, c. 12, sec. 4.

Verse 16.—“Moses numbered.” The Septuagint says, “Moses and Aaron numbered.”

Verse 39.—22,000 is incorrect; it should be 22,300*—viz., Gershonites, 7,500; Kohathites, 8,600; Meranites, 6,200. This may seem a trifling error, but in a revelation from God we are not prepared to expect errors at all; and in this case it is a grave error, and not a mere slip of the copyist or transcriber, for in verse 46, corroborated by verse 50, we are told that the first-born were 273 more in number than the male Levites, when, in fact, they were 27 less. It is very extraordinary that the Levites should be comparatively so few in number, especially when we consider them as the most favoured by God. The whole of the Levites, male and female, could not be much over 50,000, while the other tribes averaged, on the most limited calculation, at least four times that number. Caben, who judges the numbers of the Levites to be unreliable, says that the proportion of first-born is evidently too weak.

“All the first-born males, from a month old and upwards, of those that were numbered were twenty and two thousand two hundred and threescore and thirteen.” (Numbers iii. 43.) Let us see what this statement implies when treated as a matter of fact. For this purpose, I quote the words of Kurtz, iii., p. 209:—“If there were 600,000 males of twenty years and upwards, the whole number of males may be reckoned at 900,000 (he elsewhere reckons 1,000,000), in which case, there would be only *one* first-born to *forty-two* (forty-four) males. In other words, the number of boys in every family must have been, on the average, forty-two.” This will be seen at once if we consider that the rest of the 900,000 males were *not* first-borns—and, therefore, each of these must have had one or other of the 22,273 as the first-born of his own family—except, of course, any cases where the first-born of any family was a *daughter*, or was *dead*, of which we shall speak presently. And these were not the first-born on the *father's* side, as Michaelis supposes, so that a man might have many wives and many children, but only one first-born, as was the case with Jacob himself. They are expressly stated to have been

* Simon : Hist. Crit. du Vieux Test , p. 40.

the first-born on the *mother's* side—"all the first-born that openeth the matrix." (Numbers iii. 12.) So that, according to the story in the Pentateuch, *every mother of Israel must have had, on the average, forty-two sons.**

Chap. iv. 3.—"From thirty." The Septuagint says, "from twenty-five," and the same in verses 23, 30, 35, and 47. In Chap. viii. 24, our own text makes the age of Levitical service from 25 to 30.

Verse 25.—"Badgers' skins." Bellamy urges that badgers as unclean animals were not allowed in the tabernacle. The Septuagint gives the word translated "badger" as a colour *azure*. The Vulgate and Douay, *violet*; but Gesenius and Bresslau are against this. Cahen says, *couverture de ta'hasch*. Newman and Parkhurst seem doubtful.

Chap. v. 8, 9, 10.—"But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest it shall be his." The rights of the priesthood are well looked after. God has in the Pentateuch well provided for the Levites whatever else may have been neglected. Here is a complete identification of the rights of the Lord with those of the priest, "Let the trespass be recompensed unto the Lord, even unto the priest." Whether or not this Book was at any time a revelation from God, it is quite clear that it has always been the interest of the priesthood to support it.

Verses 17 to 27.—We read of various ordeals amongst savage peoples, and it is customary to deplore the ignorance and barbarity of the nations amongst whom these customs are allowed to prevail. If we abide by this style of criticism, what must we say of the legislator who established or adopted the ordeal of the waters of jealousy?—"And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water." "Holy water." What

* Colenso, Part I., p. 84.

was the nature of this water? Josephus says the priest took the dust "if any happened to be there." Cahen says that according to the Talmud, something was put into the water to render it bitter. Josephus adds, if the woman was unjustly accused she became with child, and was delivered in the tenth month. Verse 28 gives some sort of colour to the same notion. Cahen observes that though full provision is made for punishment of the guilty woman, not the least word is said of any punishment for the calumniating husband in case of the woman's innocence; on the contrary, it appears by verse 31, that the man was to be held guiltless.

"Among the ancient nations means were sought for compelling—so to speak—God to declare clearly his will, to distinguish the just from the unjust, the innocent from the culpable; hence the judgments termed judgments of God, the ordeals of the Middle Ages, of which duelling remains a sad relic. Ideas more just as to the action of Providence have suppressed among civilised nations those blasphemous modes of interrogating the divine will; but they still exist in the Indies and among the tribes of Africa. Vater makes the following reflections on this subject:—Grotius has gathered together all the passages of the ancient Greek and Latin authors, wherein mention is made of certain waters to which was attributed the virtue of punishing perjury; but it is still more remarkable that a similar custom exists, and for a similar case, in the neighbourhood of Sierra Leone, among the Mandingus and the Berlamets. It is regarded as an act of religion, and as such is executed by a priest. They steep in water the bark of a tree named *Macon* (?); the effect is less dangerous for the rich than for the poor; death often follows before the end of the year. The law treated of in the text appears to be rather a means of terror, and cannot be considered as coming from God, nor even from a man judicious and humane, for all the infamy falls upon the woman. We must consider it at the best as a political law, invented to put bounds to the ill-founded suspicions of orientals, ever so jealous of the honour of their wives. (Geddes). See Vater, *Nomb.* pp. 28-9."*

* Cahen : Nombres, p. 29.

Bellamy says—"This statement of the trial for jealousy is—as it stands in the common versions—irreconcilable with the divine proceeding in every part of Scripture; it is undignified as it has respect to God who is the speaker; and we do not find that water being set apart for any particular purpose, when consecrated, was made more holy, or possessed any virtues more than the common river water of Jordan. It was not possible for a distinction to be made between the innocent and the guilty, by simple water and dust, which the woman was made to swallow, unless a perpetual miracle had been performed; which then might have been exhibited at the whim of any man, even of the worst of men, who might have chosen to suppose that his wife was incontinent. And thus the divine communication might have been made subservient to the licentious. It is undignified as it has respect to God, who is made to say, Such shall be the effect of this water; because this discriminating power rested with God only, which might have been determined by the suspected party being brought before God, and who could have pronounced the guilt or the innocence of the woman, without having recourse to a proceeding of this nature; as he did in other cases. It was a proceeding which would have been so easily and so deceptionally practised by the idolators; who would not have been at a loss how to have caused gripings and swellings among their followers, when it had suited their interests or convenience."*

Chap. vi.—Lessius argues that these Nazarites were a kind of monks existing amongst the Egyptians long prior to the Mosaic era. The burning of the hair, referred to in verse 18, appears to be the adoption of a custom prevalent amongst many Pagan nations who left the human hair to grow to a considerable length, and then offered it to some deity by way of sacrifice.

Chap. vii. 1.—Cahen observes that this chapter ought more properly to follow after Exodus, chap. xl., v. 16, as the completion of the tabernacle belongs to that date, the second month of the first year, and does not follow the date with which Numbers commences—viz., the first day of the second month of the second year of the Exodus.

* Bellamy : New Translation, p. 370.

Verse 2.—“Heads of the house.” The Septuagint has “twelve chiefs of the house.”

Verse 14.—“One spoon.” In the Douay it is “a little mortar.” Cahen “a cup.” The Breeches Bible, “an incense cup;” and so in vv. 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86, except Cahen, who has afterwards “spoon.”

In verse 72, the Hebrew word “day,” יוֹם IUM, is twice repeated, and the same surplusage exists in verse 78.

Verse 89.—“And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims; and he spake unto him.” This voice is uttered in the hearing of no one but Moses. The Douay reads, “And when Moses entered into the tabernacle of the covenant to consult the oracle, he heard the voice of one speaking to him from the propitiary that was over the ark between the two cherubims, and from this place he spake to him.” Is not this similar to the oracle-consulting of other nations? It is admitted now, by all intelligent men, that the oracles of Delphos, of Ammon, and of Dodona, were only instances of jugglery and cunning, practised by the priests on the people. In what respects are the oracles of the Jews superior? In one of the temples uncovered at Pompei there is a god with a partially hollow body, in which there is enough room for the priest to have concealed himself when delivering the oracle. “The general characteristics of oracles,” says a writer in Brande, “were ambiguity, obscurity, and convertibility; so that one answer would agree with several various, and sometimes directly opposite, events. Thus when Cræsus was on the point of invading the Medes he consulted the oracle of Delphi as to the success of the enterprise, and received for answer, “That by passing the River Halys, he would ruin a mighty empire.” But whether it was his own empire, or that of his enemies, that was destined to be ruined was not intimated, and in either case the oracle could not fail to be right. The answer of the oracle to Pyrrhus is another well-known instance of this sort of ambiguity. ‘*Aio, te Æacida, Romanos, vincere posse*’—as it might either be interpreted in favour of or against Pyrrhus. This ambiguity and

equivocation were not, however, the worst feature that characterised the oracles of antiquity. They were at once ambiguous and venal. A rich or a powerful individual seldom found much difficulty in obtaining a response favourable to his projects, how unjust or objectionable soever. But such and so powerful is the influence of superstition, that this system of fraud and imposture maintained a lengthened ascendancy, and interested responses of the oracles frequently sufficed to excite bloody wars, and to spread desolation through extensive States." It is worthy of notice that while throughout this chapter we find bullocks, sheep, and goats, plenty for sacrifice, yet three chapters on we find the Israelites complaining of utter absence of flesh food.

Chap. viii. 4.—"According unto the pattern which the Lord had showed Moses." We have already referred to this in Exodus, p. 273. Can any sane person imagine that the infinite Creator presented on Sinai to the gaze of Moses heaven-made samples of golden candlesticks?

Verse 8.—"With his meat offering, even fine flour." The Douay, "And for the offering thereof fine flour." The meat of our version does not exist in the Hebrew.

Verse 11.—"Shall offer the Levites before the Lord for an offering." The margin puts "wave" in lieu of offer, and "wave offering" in lieu of offering. Cahen, "*Tournoiera les Levites un tournoiement devant l'Eternel*." The verb "*tournoyer*" is "to whirl," to turn round, which would make Cahen's translation, "Shall turn round the Levites a turn roundabout before the Lord." The Breeches Bible says, "Shall offer the Levites before the Lord as a shake offering." In v. 13, where nearly the same words occur, Cahen uses the same terms as in v. 11. So also the Breeches Bible; but the Douay has, "Shall consecrate them being offered to the Lord."

Chap. ix. 1.—Having commenced the book, chap. i., v. 1, with the second month of the second year, we now go back to the first month, showing that the order of date is little cared for. To account for similar irregularities, Richard Simon * suggests that the Pentateuch was written on leaves rolled together, and that the order of some of these leaves has been changed.

* Vieux Testament, Histoire Critique du, p. 35

Verse 6.—“Defiled by the dead body of a man.” The Douay has, “Unclean by occasion of the soul of a man.”

Verse 16.—The words “by day,” are not in the Hebrew, but they are in the Septuagint and Vulgate.

Verse 22.—“Or a year.” Cahen says that these words are wanting in six Hebrew MSS., as they are also wanting in the Septuagint. The Douay has “a longer time.”

Verse 23.—“At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.” And yet despite all this obedience to the commandments of the Lord so often given personally to the Jews, the whole history of their wanderings in the desert is made up of disobediences and offences.

Chap. x. 6.—In the Septuagint this verse is much longer, containing the directions for the third and fourth soundings for the western and northern divisions.

Verse 9.—“And it ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.” This conveys the notion that the trumpet sounding might recall the Israelites to God’s memory.

Verse 12.—“And the cloud rested in the wilderness of Paran.” “The general notion, I say, is, that this cloud was an atmospheric cloud; that it went before them to direct them in the way, and that when they saw it stationary they rested; that during the long period of forty years they were in a solitary wilderness, where there were no inhabitants but themselves. This is liable to objections. It has been said by objectors, “If a cloud had gone before them, and it had been a common atmospheric cloud, as has been, and is understood by the generality of people at this day, it must, when it rested, have been in the sight of the Hebrews always stationary on the top of the tabernacle, and consequently must never have removed till the time of their journeying. Why was this cloud called *the cloud of the Lord*, and not a cloud of the sky? say objectors, as in other parts of Scripture, when a cloud of the sky is meant. Where was the necessity to watch day and night for the resting of the

cloud, in order to know where they were to remain, when this information could with far greater propriety have been given before they departed? Concerning this cloud, see Exodus, chap. xl. Such are the objections which have been, and continue to be made by intelligent men, from the groundless notion that this cloud was a cloud of the sky, which went before them in all their journeys. That the place to which they were to go was made known to them before they departed cannot be doubted; and, therefore, there was no necessity for a cloud to go before them; a perpetual miracle to be done in this way.”*

Verse 21.—“And the Kohathites set forward, bearing the sanctuary; and the other did set up the tabernacle against they came.” There is no authority for the words “the other” in the Hebrew. It is difficult to comprehend what this verse means. Some regard the second half of the verse as an interpolation.

Verse 33.—Cahen asks how the ark could go in front and before the Israelites, when its place was fixed between the first and second standards?

Verse 34.—“Of the Lord.” These words are not in the Septuagint, and Cahen says they are wanting in at least one MS. Jarhi says that vv. 35 and 36 are not in their proper place here.†

CHAP. xi. 1.—“And when the people complained, it displeased the Lord; and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.” “The Lord heard it.” The Hebrew is “to the ears of the Lord.” The Septuagint “to the eyes of the Lord;” and instead of “the uttermost parts,” the Septuagint has “a part.” The text does not say why the people complained.

Verse 4.—See commentary on Exodus, p. 210. Some of the early Jewish writers ask how it was that the Israelites could already be in want of flesh, while they had on leaving Egypt “flocks and herds, even very much cattle?”

Verse 8.—“And baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil.” The Douay

* Bellamy, New Translation, p. 379.

† Nombres, p. 54.

says, "and boiled it in a pot, and make cakes thereof of the taste of bread tempered with oil." According to Exodus xvi. 32, the taste was like that of honey. Cahen says that the oleaginous substance known as manna does not seem easy to grind in mills or in a mortar. Le Clerc and others have thought that the verses 7, 8, and 9 which here break awkwardly into the narrative are an interpolation.

Verses 11 to 15.—Moses talks to God in a very strange fashion; he is querulous and reproachful. The "nursing father," of verse 12 is incorrect. The Douay, Bellamy, and Cahen render it "nurse." God's replies to Moses are on a par with the style of the Jewish leader's address. God says, "I will come down and talk with thee;" "Is the Lord's hand waxed short?" Bellamy, in a note to verse 12, remarks that it does not appear that the translators or compilers of the Vulgate understood the grammar of the language; and the revisers of the translation in the time of James appear either not to have understood it, or to have given no attention to the Hebrew.

Verse 29.—In this verse the word רוּחַ RUaCh, is twice translated "spirit." In verse 31 the same word is translated "wind" (see commentary on Genesis, p. 11).

Verse 33.—"Ere it was chewed." The Douay, "and that kind of meat had not yet failed." If our version be true that the people were smitten with the plague before they had time to digest their gathering, then verse 20 is contradicted, where the Lord says that the people shall eat for one month.

Chap. xii. 1.—"The Ethiopian." In a foot-note to the Douay Bible, and by many commentators, it has been sought to identify this Ethiopian with Zipporah, the daughter of the priest of Midian. Cahen, however, points out that the Cushites (the word כְּשִׁית KeShITH being the Hebrew which is rendered Ethiopian) were a distinct race from the Midianites. Dr. Giles says* that, admitting the identity of the Cushite woman with Jethro's daughter, the manner in which her name is mentioned is perfectly incompatible with her having been already described, and that so fully in Exodus ii., as the daughter to the priest of Midian, and married to Moses, possibly several years before the

* Hebrew Records, p. 222.

strife which Miriam and Aaron now stirred up on her account. This leads to the following conclusion, either that the two accounts of the wife of Moses were written by two distinct authors, or that the Ethiopian woman whom Moses married was not the same as the daughter of Jethro, priest of Midian. In the former case the whole Pentateuch, as it now is, cannot be considered as the work of Moses; in the latter case, the mixture of the Israelites with other tribes would appear to have begun very early after the Exodus, and to have been carried to a very great extreme. If the Cushite or Ethiopian woman be the same Zipporah of Exodus, you have the further difficulty, says Cahen,* that Moses had been married to Zipporah 42 years at the time of this incident.

Verse 3.—“Now the man Moses was very meek, above all the men which were upon the face of the earth.” This is one of the many verses which have puzzled commentators,† and afforded grounds for the declaration that Moses cannot have thus written of himself. Many somewhat orthodox critics incline to the doctrine that this verse is an interpolation.

Father Simon reminds‡ us that we ought not to be too curious as to the particular authors of each book, it being sufficient, according to Pope Gregory, of saintly memory, to admit that all these books have been written under inspiration. The Douay says that “Moses being the meekest of men, would not contend for himself; therefore, God inspired him to write here his own defence; and the Holy Spirit, whose dictates he wrote, obliged him to declare the truth, though it was so much to his own praise.”

Verse 8.—“With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?” In the Douay the whole of the portion of this verse here given in the future tense is rendered in the present tense. Cahen agrees with the Douay. He remarks that the anthropomorphic phraseology of this verse has given great trouble to the commen-

* Cahen, p. 62.

† Spinoza : *Tractatus Theologico-Politicus*, cap. 8, sec. 15.

‡ *Histoire Critique Vieux Test*, p. 2.

tators. The anger of God directed against Miriam and not against Aaron, though both appear to have offended, and the curious conversation between the Jewish Deity and Moses and Aaron, are deserving of close attention. The true believer may discover the hidden greatness; to an infidel the notion of the Lord "coming down," the picture of God as he "stood in the door of the tabernacle," Moses seeing *the form* or "similitude of the Lord," are so many evidences of the puerility of Judaistic theology.

Chap. xiii. 8.—"The son of Nun." The Septuagint has "the son of Naue."

Verse 16.—"And Moses called Oshea the son of Nun Jehoshua." Why our version alters the end of the name as well as the beginning is hard to say. In the Hebrew the only change is the letter *Yod*, at the commencement. In Acts vii. 45, Joshua is called Jesus, and Dr. Wall argues that the Hebrew text has been corrupted in this word, which he says should be Yeshua, the Hebrew equivalent for Jesus.*

Verse 22.—"Hebron" (*vide* commentary on Genesis, p. 90).

Verses 23 and 24.—"Brook of Eshcol." It is suggested that this naming cannot fairly be supposed to have taken place until after the Israelites entered the land, and that consequently the book itself could not have been written by Moses.†

Chap. xiv.—It is not unworthy of notice that although the descendants of Abraham are supposed to have been surely maltreated by the Egyptians, even to the extent of slaughtering the male born Jews, yet the Israelites are ever anxious to return to the land of Egypt. God's displeasure at the murmuring of the Jews is in this instance scarcely reasonable. Under divine commands Moses had selected twelve prominent men to make a survey of the Promised Land and to report to the people. Ten of these make an evil report of the land, and draw a highly coloured picture of the dangers attending any attempt to conquer it. Two, Caleb and Joshua, gave a contrary version,

* Grounds for Revision of Hebrew Text, p. 136.

† Giles's Hebrew Records, p. 133.

but the Hebrews put their faith in the majority, and at least talked of stoning the two dissentient reporters. God was displeased that the Israelites believed the majority, and he, in somewhat the same language as may be found in Exodus xxii., said that he would smite the Israelites with pestilence, and make Moses a greater and mightier nation. As on the former occasion, Moses sought to influence God by telling him that if he kills all this people as one man, the nations will say that he did it because he was not able to bring the people to the Promised Land. On this God, the immutable, ultimately changed his determination, and yet the orthodox of to-day refer to the Bible for elevated conceptions of Deity.

Verse 2.—The word “God,” twice repeated in this verse, has no equivalent in the Hebrew, nor in the Septuagint or the Latin Vulgate.

Verse 10.—After the words “the glory of God appeared,” the Septuagint adds, “in a cloud.” Our version says the glory appeared “in” the tabernacle; the Douay says that it appeared “over” the tabernacle.

Verses 13 and 14.—The Douay renders these verses as though both the Egyptians and the inhabitants of this land would talk depreciatingly of the Lord, while our version makes it that the Egyptian would speak of the Lord’s doings to the inhabitants of this land. Cahen says that the construction of these two verses is very complicated.

Verse 18 is nearly a repetition of Exodus xxxiv. 7. The Jews, Cahen says, have a tradition that when Moses ascended to the Lord he found him writing “The Lord is long suffering.” “For the just only?” asked Moses. “For the sinners also,” was the Lord’s reply, and that it was for this reason that Moses on each of these occasions repeated this formula.

Verse 22.—“Ten times.” These ten times are supposed to be—1st, Exodus, xiv., 12; 2nd, xv., 23 and 24; 3rd, xvi., 3, 4th, xvi., 20; 5th, xvi., 27; 6th, xvii., 2 and 3; 7th, xxxii.; 8th, Numbers, xi., 1; 9th, xi., 4; 10th, the murmuring here recorded.

Verse 23.—Cahen says, “If this were the judgment of an ordinary tribunal, the punishment would appear to be out of proportion to the fault. God had himself commanded

the exploration of the country, and twelve notable men worthy of confidence had been chosen; ten making an unfavourable report, it was natural the people should believe them, yet for this God punishes the Israelites more severely than when they joined in the worship of the golden calf.

Verse 25.—("Now the Amalekites and the Canaanites dwelt in the valley.") The words seem abruptly interpolated. There is a sudden break off in the narrative, and the words as they stand in our version, have no connection with the text preceding or following them.

Verse 34.—"And ye shall know my breach of promise." Bellamy says, "This passage has caused much controversy. . . . It has been asserted by many eminent and learned men, that God, because of his absolute sovereignty not being accountable, had a right to break his promise. . . . Thus it represents the source of all good as capable of doing those things which would be disgraceful to man; he who is unchangeable as subject to change; subject to all the fallen passions of man; and what is worse (objectors say) it represents the being of all perfection as capable of violating his sacred promise." Bellamy avoids this hostile criticism by translating the words "know my breach of promise" as "experience my threatenings." Cahen says that the word on which so much depends, and which he translates "absence," making it "know my absence," is only found in one other place in the Bible, Job xxxiii. 10.* The Douay renders it "know my revenge." Sharpe writes it "know my estrangement."

Verse 35.—"I will surely do it unto all," Bellamy renders thus, "Surely I will not do this to any." He says our translators have omitted the negative, S LA.

Verses 43 to 45.—In Exodus xvii. 14 and 16, God swore to utterly put out the remembrance of Amalek from under heaven, and to have war with them from generation to generation. From this chapter it is evident that God had not kept the first portion of his oath, and that he had suspended the second. Here he aids and assists the Amalekites to destroy the Israelites.

* In our version it is there translated "occasions." See also Etheridge on Targums, p. 282.

Verse 45.—“Hormah.”* This verse could not have been so written in the life time of Moses, as the city of Zephath was not called Hormah until after the death of Joshua (*vide* Judges i. 17): in chap. xxi., 1 to 3, we find an account of the destruction of certain cities, and the naming the place Hormah, which is apparently inconsistent with the account in Judges. After the word Hormah, which the Septuagint writes Erman, that version adds, “and they returned to the camp.” “This” (says Dr. Shuckford, as quoted in the Family Bible) “was effected in the days of Joshua (Joshua xii. 14) or a little after his death” (Judges i. 17) Yet Dr. Shuckford did not perceive that the relation of an event, which happened in or after the days of Joshua, could not have come from the pen of Moses.

Chap. xv.—This chapter seems out of place, having no connection with the one which precedes or the one which follows.

Chap. xv. 7, and chap. xxviii. 7.—We draw the attention of Dr. Lees and the United Kingdom Alliance to the special utility of the Bible as a book for total abstainers from wine and strong drink.

Verses 32 to 35.—You have here an application of the law of Exodus xxxi. 14 and 15. To-day these Bible enactments are obsolete, and if twenty Jews were now indicted for killing a man whom they had found gathering sticks on Sunday, the judges, notwithstanding that Christianity is parcel of the law of England, would rule that the Pentateuchal law was of no avail as a plea against the common law, and the Jews would be convicted, if not of murder, at any rate of manslaughter.

Chap. xvi. contains the history of a rebellion on the part of Korah, Dathan, Abiram, and On, against the authority of Moses, connected with which there are several curious features; the rebels are swallowed up and consumed by a sort of earthquake, explosion, and fire, which of course is sent by the Lord; but as Moses took a whole day to make the necessary preparations, it is quite possible to account for the destruction of Korah and his party in a less miraculous manner. It is apparent that Moses had a direct interest in

* Giles's Hebrew Records, p. 135.

the destruction of these men, who wished to share the priestly power which Moses was limiting to the family of his brother Aaron.

By verses 29 and 30 it is clear that the manner of their destruction was pre-arranged by Moses; and it is also clear that the Israelites themselves took this view of the matter, for in verse 41 we find them charging Moses and Aaron with having killed the people of the Lord. There are one or two puzzling features in the story. It is difficult to understand how Korah's children escaped if verses 27, 32, and 33 be true; yet we are told in chap. xxvi. 11, "the children of Korah died not." It is clear from the murmurings of the people that they did not regard the death of Korah and his associates as an act of God's wrath. The only impression made seems to have been that it increased their discontent against Moses. In the Hebrew the last fifteen verses of this chapter become the first fifteen of chap. xvii.

Chap. xvii. 1 to 8.—This miracle of Aaron's rod budding amongst the other rods was easy of accomplishment, when we remember how carefully the tabernacle was guarded by Moses and his selected priests, who had every facility for changing one rod for a branch from a fruit-bearing tree. The rod, according to this account, budded, blossomed, and bore almonds all within twenty-four hours.

Verse 6 says there were "twelve rods, and the rod of Aaron was among their rods." The Douay says, "there were twelve rods beside the rod of Aaron."

Verses 12 and 13.—These verses are a sufficient evidence of the care taken by Moses to prevent the people inspecting too closely his thaumaturgic tabernacle. Cahen adds as comment to this and the foregoing chapter, "Behold an earthquake, a miraculous burning, a plague, a miraculous vegetation—four prodigious events thrown together to legitimise the exclusive sacerdotal supremacy of one family."

Chap. xviii. 10.—"In the most holy place shalt thou eat." Most holy place should be "holy of holies." Sharpe and Bellamy so translate it. Cahen renders it "*saint des saints*," and observes that the verse is embarrassing because there was a prohibition against any person entering except the high priest on the day of expiation.

Verse 15.—See chap. iii., 12 and 14. There is some con-

fusion in these texts, as by the earlier text it was only the surplus number of first born Israelites beyond the number of the Levites, who were to be redeemed with money—here all are to pay the five shekels.

Verse 18.—But see Deuteronomy xii., 17 and 18, and xv. 19 and 20. There is an inconsistency in these texts. One gives the whole flesh to the Levites, the other does not.

Verses 20 to 24.—It is much to be regretted that our priests never imagined that this part of the revelation had any personal relation to them ; great attention has been paid to the tithe part of the Book, but our reverend pastors have most wonderfully overlooked the part which says, “Thou shalt have no inheritance in their land.” This, they say, only applies to the Jews. On what principle, then, does the tithe injunction or any other part of the Book apply to the Gentiles? The extraordinary quantity of food provided in this and other chapters for the family is out of all reason.

Chap xix. contains a direction to the priest to burn a red heifer, the ashes of which heifer apparently become water, by a process not described, but consequent on the burning ; or rather, if the translators of our version had condescended to be explicit, I suppose they only meant, as stated in verse 17, that the ashes are to be mixed with water. This water is a kind of holy water, with which every unclean person is to be sprinkled, under pain of death. Among a people so numerous as the Jews, some must have had great difficulty in getting access to this water, especially those residing at a great distance from the place where the ashes were kept. Cahen says that this commandment as to the red cow must be placed amongst the irrational enactments, and points out that it is almost an imitation of one of the Egyptian sacrifices in the worship of Osiris and Isis.

Verse 2.—The Douay and Bellamy make Eleazer himself kill the red heifer, while our version makes one slay her before Eleazer's face. In truth the whole of the Hebrew of this chapter is very obscure as to the persons who are to perform the particular acts.

Verse 13.—“The dead body of any man that is dead.” Those who defend the style of the orthodox version will perhaps say if it is possible to have the dead body of any man that is alive.

Verse 20.—“The first month.” But of what year? Cahen says that the end of the narrative would make you think it the 40th year, and he adds that it is curious that you only find records in the Pentateuch of the events of the first and second and the 40th years, the history of the intermediate 37 years being left entirely unknown.

In the Douay translation of verse 6, following the Latin Vulgate, we are told that Moses and Aaron cried to the Lord and said, “O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur.” These words are entirely omitted in our version, and it would seem that some other portion of the original account must be lost, as we find the Lord reproaching Moses and Aaron for their exhibition of unbelief, of which we have no account here. There is a strong similarity in the account here, and that in Exodus xi. In both cases the name Meribah follows the event.

Verses 23 to 29.—Aaron’s death is rather curiously related; it was not only a sudden death, but one pre-arranged, and the account almost conveys the idea that Moses and Eleazer killed Aaron in the mount. Cahen says the account is a most singular one. Goethe says that “Aaron disappeared (*verschwunden*) shortly after he had proved refractory against Moses,” and he afterwards quaintly adds—“Moses himself vanished as Aaron had vanished; and we err very much if Joshua and Caleb had not found it expedient to put an end to the rule, already born for years, of a narrow-minded man, and to despatch him after the so many unfortunates he had despatched before.”

Chap. xxi., vv. 1 to 3.—This narration is perplexing; the Israelites certainly did not destroy all the Canaanites, and could scarcely have destroyed the cities of the Canaanites, until they had entered the land of Canaan, into which it is alleged they did not go in the lifetime of Moses.

The King of Arad is in Joshua, c. 12 v 14 one of the kings, destroyed after the death of Moses. Here the text calls him King Arad, and in Joshua King of Arad; the Hebrew is the same in both cases מלך ערד MeLeK OReD. Bellamy argues that there must be an error in the translation, for, he says, these cities were in being and were divided amongst the tribes on the division of the land.

V. 2.—“And Israel vowed a vow unto the Lord, and said, if thou wilt indeed deliver this people unto my hand, then I will utterly destroy their cities.” This vow is in the nature of a bargain ; God, according to v. 3, accepts the terms. Jacob made a similar sort of bargain, “if the Lord will do certain things, then the Lord shall be my God.”

Verse 6.—Cahen says it is singular enough that when the people complained of the fatigues of the journey and bad food that they should be bitten by serpents to reduce them to silence.

V. 8.—In our version, verse 8, Moses is told to make a “fiery serpent;” in the Douay, he is told to make a “brazen serpent.” In the Hebrew the word נחש NaChaSh rendered serpent in verses 6, 7 and 9, does not occur in v. 8 at all. The direction is, “make thee a שרף She RaPh.” Cahen says, “It is known that amongst the Greeks and Egyptians the serpent was a symbol of medicine. The serpent is the emblem of Esculapius. Perhaps the words serap and serapis have some analogy. Parkhurst says * “It may perhaps be worth remarking that Esculapius, the Roman God of Health, was feigned to have been brought to Rome from Epidaurus, a city of Peloponesus, in the form of a large serpent, and that his image is usually represented holding in one hand a knotted stick with a serpent twisted round it.”

The names of the encampments given here do not agree with those given in chap. 33. There are places omitted here which are mentioned in the other chapter, and places named here of which there is no record in cap. 33.

Verse 14.—“The Book of the wars of the Lord.” What book is this? Who was the author of it? What has become of it? Was it inspired? If not, why is it cited as an authority in this book for which inspiration is claimed? In answer to all these questions, it is only possible to say that the book referred to is, although the first and only book specially quoted in the Pentateuch, one of several books quoted from in our Bible, and now lost; the authorship is unknown; it must have been a well-known book at the time Numbers was written, and, consequently, more ancient than Numbers.

It is evident the writers of Paul's Epistles, the Epistle of Jude, and the Acts of the Apostles, must have had writings to refer not now extant, as there are references made in those portions of the New Testament to facts not recorded in the Hebrew Scripture handed down to us.

Dr. Giles has collected* a list of the various books referred to in different parts of our version, and not now existing, and has also noted several references in the Old and New Testament to facts of which no records now survive.

In St. Paul's Epistle to the Hebrews, ix., 19, we read thus:—

“For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people.”

The writer of this epistle must also have had more sources of information than we now possess, for the account which he gives in the verse before us does not exactly tally with any of the various verses in the Levitical Law, where the subject is related. Nothing is said of the “book” being sprinkled with the blood, even if the other parts of the description are allowed to bear a sufficient resemblance.

Another remarkable instance bearing upon my present argument, is the account which St. Jude gives of a contest between Michael and the devil.—

“Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, ‘Lord rebuke thee?’”

It is not known to what St. Jude alludes in this verse; nothing is said in the Old Testament of any contest between the devil and the archangel Michael.

In St. Paul's Second Epistle to Timothy, chap. iii., v. 8, are found the names of two of the magicians who competed with Moses in magical arts in the presence of Pharaoh, King of Egypt

“Now, as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.”

* Hebrew Records, pp. 39 to 42, and pp. 199 to 204.

It is presumed that the names, "Jannes" and "Jambres," not found in the Books of Moses, became known to St. Paul through the medium of other writings, in which many particulars of Jewish history were recorded, but now no longer in existence.

Several circumstances of the life and acts of Moses are known to us, only because they are noticed in the New Testament, no mention being made of them in the old Jewish Scriptures. For instance, in Acts vii., v. 22, etc., we are told that—

"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was full forty years old, it came into his heart to visit his brethren of Israel," etc.

But in the Book of Exodus the account of these things is much shorter, and nothing is said of the age of Moses at the time referred to.

Neither is there any authority in the Pentateuch for the remark which occurs in Hebrews xi, 24:—

"By faith Moses, when he came to years, refused to be called the son of Pharaoh's daughter."

These circumstances make it probable that there were other original records in the time of St. Paul, which have since perished.

This conclusion is supported by the admitted fact that many books which have perished are quoted in the Old Testament itself. Such are the books of Jasher, Enoch, the Wars of the Lord, and many others.

A perplexing train of argument opens to us from a consideration of these facts. If the books which have perished were of value, why have they perished? If they were of no value, why have valuable writers, like St. Paul, quoted them? It is supposed that they were of inferior authority, but this point has not been proved. If the existing books are genuine relics of a high antiquity, yet some of the lost books were more ancient still. The same Providence which has preserved the one has suffered the others to sink, even though those which have floated down the stream of time are imperfect on many points, which the others would have supplied.

Cahen following Mendelssohn, regards the quotation from

the lost book of the wars of the Lord, as commencing verse 14 and ending verse 21.

Verse 27.—Wherefore they that speak in proverbs say—The Douay has “Therefore it is said in the proverbs.” Cahen “*C’est pour quoidisent les poetes.*” “Wherefore the poets say.” He remarks, “The author wished to prove that Heshbon was a city of Sihon, and cites the stanza of a poem.” Is this another unknown writing more ancient than the Pentateuch. Bellamy to avoid the difficulty translates the verse in the future “Therefore they shall say in proverbs.” A convenient language the Hebrew for theological disputation.

In chap. xxiv. 3 and 15, our version reads, “The man whose eyes are open;” the Douay has it in each verse following the Vulgate, “The man whose eye is stopped up;” the Breeches Bible renders it, “The man whose eyes were shut up.” Cahen translates the concluding sentence of each “discours de l’homme à l’œil percent,” and observes that according to tradition Balaam was blind. The Septuagint gives it—“The man seeing truly,” or “seeing truth;” Bellamy, “The man whose eye was shut.”

Verse 7.—Agag is a difficulty. The Bible Agag is many generations later than Balaam. Some seek to bring this writing to the period of Saul or David.

Verse 16.—“Which saw the vision of the Almighty, falling into a trance, but having his eyes open.”

Verses 4 and 16.—The words “into a trance” have no authority in the Hebrew. Bellamy* objects very strongly to this translation, as in some measure justifying the tendency to believe in witchcraft and necromancy, but his own version is hardly an improvement.

Verse 24.—“And ships shall come from the coast of Chittim.” Bellamy has, “For beasts from the power of Shittim;” the Douay, “They shall come in galleys from Italy.”

Chap. xxv. 1.—If the “Shittim” here mentioned is the same as in chap. xxxiii. 49, it is the last station of the Israelites in the desert.

Verse 4.—According to our text all the ~~heads~~ of the

* New Translation, p. 420.

people were to be themselves hung. According to the Samaritan version and the Targums of Palestine, Onkelos, and Jerusalem, the heads of the people were to judge the Israelites and order the guilty to be hung. This "fierce anger of the Lord" to be abated by a glut of vengeance is inconsistent with Deuteronomy iv. 31, "The Lord thy God is a merciful God."

Verse 6.—"Brought unto his brethren a Midianitish woman." The Septuagint says he "conducted his brother to the Midianite." Josephus says that the Israelite married the Midianite.

Verses 7 and 8.—"And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel and the woman through her belly. So the plague was stayed from the children of Israel." The Palestine Targum contains a record of twelve miracles wrought on this occasion *inter alia*. Phinehas carried the two bodies on the lance six miles throughout the whole camp without fatigue. It also states that the man who was killed by Phineas because he brought the Midianitish woman into the camp had reminded Moses that he himself had married the daughter of Jethro, a Midianite.

Verse 9.—"24,000." In 1. Corinthians, x. 8, the number is given as "23,000." Josephus says "14,000."

Chap. xxxvi. 4.—"Take the sum of the people" are added in our version without authority in the Hebrew. Cahen says that verses 3 and 4 have evidently been altered or are very defective. Our translators have striven here to make the text readable.

Verses 10 and 11.—The Douay says, "And there was a great miracle wrought; that when Core (Korah) perished, his sons did not perish." Our version* omits the miracle, but says that those destroyed "became a sign," and that "the children of Korah died not:" yet in chap. xvi. 32 and 33, we are told that "the earth opened her mouth, and swallowed them up, and their houses, and all the men that

* Cahen here agrees with our version.

appertained unto Korah, and all their goods, they and all that appertained unto them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation."

Verse 12.—Nemuel is called "Jemuel" in Genesis, xlv. 10, and in Exodus vi. 15, but is Nemuel in 1 Chronicles iv. 24. The commencing N נ here and in Chronicles is I in Genesis. Jachin is in 1 Chronicles iv. 24 called Jarib the יכין IKIN, being changed to יריב IRIB, the second and fourth letters being altered.

Verse 13.—"Zerah" is called "Zohar" in Genesis, xlv. 10, but the spelling is very different. Here the word is זרח ZeReCh, in Genesis צהר TzeCheR. The family of Ohad mentioned in Genesis is missing here, and also in 1 Chronicles iv. 1. The very numerous differences between this chapter and Genesis xlv., and between the two books and the first book of Chronicles, should be sufficient to demolish the doctrine of plenary inspiration without a single word to give additional force to the facts.

Verse 15.—Zephon צפון TsePhUN is in Genesis xlv. 16., written Ziphion צפיון TsePhiUN.

Verse 16.—"Ozni" is called "Ezbon" in Genesis xlv. 16. Eri is in the Septuagint written *Addi*.

Verse 20.—Shelah is in the Septuagint written *Selom*.

Verse 21.—"Hamul." The Septuagint has "*Jamoun*." The Samaritan, according to Cahen, has a word sounding similarly to the Hebrew, but with different letters.

Verse 23.—"Pua" is called "Phuvah" in our version, Genesis, xlv. 13, but in the Hebrew they are spelt alike פוה P.U.E.

Verse 24.—"Jashub" ישוב IShUB is called "Job" יוב IUB in Genesis, xlv. 13.

Verse 30.—Jeezer איעזר AIOZeR. In the Septuagint this is *Achiezer* in this verse. In Joshua xvii. 2, our version gives us Abiezer, the letter ב being introduced after the first letter. Judges vi. 11 follows Joshua. The error here and in verse 24 apparently occurs by the omission in Numbers of the 2nd letter in each case. The Septuagint has probably had a version in this verse where the ב had been changed to כ or they have blundered and mistaken one for the other.

Verse 32.—Shemida is in the Septuagint *Sumaer*.

Verse 35.—“Becher of the family of the Bacharites” is omitted in the Septuagint. In 1 Chronicles vii, 20, in lieu of “Becher” you have “Bered,” and in lieu of “Tahan” you have “Tahath;” the Septuagint has this “*Tanach*.”

Verse 38.—There is a difference in the number and names of the sons of Benjamin when compared with Genesis xlv. and 1 Chronicles viii. In Genesis 10 sons are named, here 5 sons and 2 grandsons, sons of Bela. In Chronicles 5 sons differently named and 9 grandsons, sons of Bela. Ahiram אֲחִירָם AChIReM is in 1 Genesis xlv. 21 Ehi אֲחִי AChI, and in 1 Chronicles viii. 1, Aharah אֲחָרָה AChReCh. In the Septuagint all the names differ: Bela is *Bale*, Ashbel is *Asuber*, and Ahiram is *Jachiran*.

Verse 39.—Shupham in the Hebrew is שֻׁפּוּם ShePUPeM in Genesis xlv. 21, it is Muppim. In 1 Chronicles viii. 1-2 Shupham does not occur at all amongst the five sons of Benjamin, but a similar name, Shephuphan, is put in verse 5 as a son of Bela; the only difference in the Hebrew being that the final ם is transformed into a final ן. Instead of Shupham the Septuagint has *Sophan*, and omits “of Hupham the family of the Huphamites” altogether.

Verse 40.—“Ard” אֲרָד ARD, in the Septuagint *Adar* אֲדָר Addar. This is only a transposition of the two last letters, but it is curious that the Septuagint of Numbers, and Hebraic of Chronicles should make the same blunder. Here Ard and Maaman are sons of Bela; so in Chronicles, in Genesis they are sons of Ephraim. Which is the correct account?

Verse 42.—Shuam is in the Septuagint. *Same* in Genesis xlv. 23, it is Hushim חֻשִׁים CheShIM, in lieu of שֻׁחָם ShUCheM Shuam.

Verse 45.—The words “of the sons of Beriah,” which mean nothing here, are wanting in the Septuagint, and Cahen says are also wanting in the Samaritan.

Verses 54 to 56.—“To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According

anger was kindled because he went." Cahen remarks that God, after having given permission to Balaam to go, is irritated because he has availed himself of the permission. The Jewish commentators have taken great trouble to explain away the text. Bellamy says: "In the 20th verse it is said, that God told Balaam he should go, but here we find it said—and *God's anger were kindled because he went*. Much has been written respecting this matter, by many commentators, and they have concluded their researches by saying that 'Moses, as became an historian, hath only stated the case, and left the reader to infer Balaam's crime. *If the men come and call thee, go*. But he rose up early, got himself ready, and went, without waiting to be called.' If the reader were 'to infer' the crime of Balaam, we might attribute a variety of crimes to the son of Beor; for every reader would form his own conclusion as to the crime; but to suppose that his crime consisted in his readiness to go with the princes of Balak, without their first calling on him, is too trifling for remark. They came for the express purpose, and Balaam had told them to wait till the morning, till he had received further information, and God permitted him to accompany them. Therefore, to the present day, we remain in profound ignorance respecting the crime of Balaam; and the holy character of God, by whose permission he went, is charged with inconsistency and injustice, in being angry at his going, and in opposing him on the way."

Verse 22.—"Angel of the Lord" מלאך יהוה MeLAK JEUE* The angel of the Lord stands in the way as שטן SheTeN, which is here called "adversary." The same word is in Job i., 6, 7, &c., written Satan. This angel of the Lord is represented with a "drawn sword," as though there were in reality an angelic armoury and harness of war for the angels.

Verse 28.—"And the Lord opened the mouth of the ass and she said." The pious Bellamy here repudiates our version. He says objectors say, "This statement, as it stands in the common version, exceeds everything in impos-

* See Pye Smith's "Christian Theology," p. 243, McCaul's, Kimchi on Zechariah, p. 9. Parkhurst's "Lexicon," p. 368, "Bible what it is," p. 125, Genesis, and 168 Exodus.

see the land which I have given unto the children of Israel.* The Septuagint reads, "Here ascend the mountain which is near the passage of the Jordan, the mount Nebo, and see the land of Canaan."

Chap. xxx.—Cahen gives the following *resumé* of the solemn sacrifices, "Daily, 2 lambs; Sabbath, 2 lambs; first of each month, 2 bulls, a ram, 7 lambs and a goat, total 11; Passover, 2 bulls, a ram, 7 lambs and a goat, total 11; Pentecost, the same, total 11; Trumpet Day, the same, total 11; Day of Atonement, the same, total 11; and of the tabernacles, 69 bulls, 105 lambs, 15 rams, 8 goats, total 197." Thus in 52 weeks they sacrifice 400 victims in addition to the individual sacrifices. This continual effusion of blood would necessarily give the Levites a hard and cruel character.*

Chap. xxx. 1.—In the Septuagint this verse is verse 40 of chap. xxxix.

Chap. xxii. 1.—"On this side Jordan, by Jericho:" the Douay has it over against where Jericho is situate "beyond the Jordan:" Bellamy, who says that the translation in our version is not accurate, gives it "on the passage by Jordan of Jericho," which reads very obscurely; the Hebrew is עבר (beyond, across, over, or on the other side). In Numbers, xxi. 13, our own translators make the same word "other side," which they here make "this side."† It is evident in this case either that the translators must have falsified the text to support their theory that Moses was the writer of the book, or that there is a very extraordinary coincidence of error.

Verse 9 —"And God came unto Balaam, and said, what men are these with thee?" Many object that such a question from the All-wise is an absurdity; it is as reasonable as "Adam, where art thou?" More than one pious writer has been tempted to regard the story of Balaam as a legend. In verse 8, the word translated "Lord" is יהוה JEUE, in verse 9, "God" is אלהים ALEIM; verse 22, "And God's

* Nombres, p 143.

† This subject has been rather fully examined in Dr. Giles's "Hebrew Records," pp. 284 to 289. But see Horne's Introduction, *contra*.

to the lot shall the possession thereof be divided between many and few." Bellamy* remarks that it has been objected that if the determination were to be by lot it was most improbable, nay, nearly impossible, that the chance of the lottery should always be the larger portion to the largest number. Cahen addst† that according to the maps Simeon, the least numerous tribe, had an allotment as large in superficial extent as Dan, nearly the strongest.

Verse 58.—The Septuagint omits the Mahlites, and reverses the order of the Korathites and Mushites.

Cahen, after giving the result of the two numberings—

	1st numbering Numbers, chap. 1.	2nd numbering Chap. 26.	Variation.
Reuben	46,500	43,730	2770
Simeon	59,300	22,200	37,100
Gad	45,650	40,500	5150
Judah	74,600	76,500	1900
Issachar	54,400	64,300	9900
Zebulun	57,400	60,500	3100
Ephraim	40,500	32,500	8000
Manasseh	32,200	52,700	20,500
Benjamin	35,400	45,600	10,200
Dan	62,700	64,400	1700
Asher	41,500	53,400	11,900
Naphtali	53,400	45,400	8000
	603,550	601,730	1820
Levites	22,000	23,000	1000

adds—"Thus, despite the forty years, and notwithstanding the miserable life that the Israelites had led in the desert, in the face of plagues, diseases, pestilence, and wars, there was only a reduction of 1,820 Israelites, and an augmentation of 1,000 priests. Such results are not in the domain of natural things, and as a consequence are not in any way historic."‡ It is specially noteworthy that all the Israelites now numbered were men not included in the former census.

Chap. xxvii. 12.—"Get thee up into this mount Abarim, and

* New Translation, p. 427.

† Nombres, p. 133.

‡ Nombres, p. 132.

sibility that we meet with in the tales of the Talmud, the legends of the Koran, or the Veda of Brahma. It is true that a miracle is held forth by the translators, for which there is not any authority in the original ; a miracle for which there was no necessity. Had such a miracle been done, some wise end must have been intended, but Balaam was not convicted by the speaking of the ass. He remained in the same state of mind, and would have killed the creature had he not been convicted by the unexpected visit and reproof of the messenger. Thus was the necessity of any miracle superseded by the presence of the messenger, or principal man in the ministry, under whose government Balaam officiated, who on seeing him beat the ass, accosted him by saying—*Wherefore hast thou smitten thine ass?* and thus *reproved the madness of Balaam*. Beside, a circumstance of so very extraordinary a nature would, no doubt, have alarmed Balaam ; but we find, as it is stated in the common version, that he was neither alarmed nor surprised, as if he had been accustomed to converse with the animal and with angelic beings. This, as observed, has been the opinion from the earliest ages among Christians ; an opinion founded on an erroneous translation of the passage, propagated from the time of Jerome, continued in the Vulgate, and finally copied into all the European translations ; where it has been kept by bigotry and superstition to the present day, without appealing to the Hebrew verity.”*

It is scarcely wonderful that the Midianites and Moabites should have looked upon Balaam as a prophet, whose curse or blessing would affect the success of the Jews. In the early ages we have many instances of persons revered by the people of their countries, and believed to possess supernatural powers of benefiting by blessing, or injuring by cursing. Amongst savage people such a superstition is common even to-day, and indeed has only died out amongst ourselves with the decay of the belief in witchcraft. The blessing or curse of the Pope still has its power for Roman Catholics ; but is an inexplicable matter when we find the superstitions of the ignorant people shared by God himself. God communicated with Balaam, saying, “Thou shalt not curse this people.” God at first forbade Balaam to go to Balak, afterwards gave him permission, and then God’s anger

is kindled because Balaam, using the permission, went with Balak's messengers, and the angel of the Lord is sent to stand in Balaam's way. This angel is at first invisible to the wise man, Balaam, but is at once perceived by his ass. This angel has "his sword drawn in his hand"—this sword (being also at first only visible to the ass), must have been different material from the swords commonly in use. The ass obstinately refusing to go forward, is thrice beaten by Balaam. The ass indignantly remonstrates, inquiring why he is beaten, and Balaam manifests no surprise that his ass should speak. In any other book than the Bible none would regard this as other than fable.

Chap. xxiii.—"God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Genesis, vi. 6.—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." 1 Samuel xv. 11.—"It repenteth me that I have set up Saul to be king." Verse 35.—"And the Lord repented that he had made Saul king over Israel." 2 Samuel xxiv. 11.—"And the Lord repented him of the evil." Exodus xxxii. 14.—"And the Lord repented of the evil which he thought to do unto his people." Verse 21.—"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." What does the text mean then in Numbers xiv. 11 and 22, and Exodus xxxii. 9? &c.

Chap. xxxi. gives an account of the slaughter of the Midianites, and the destruction of their "cities" and "goodly castles" by 12,000 Jews, and the capture of 32,000 virgins, 675,000 sheep, 72,000 oxen, and 61,000 asses.* The number of slain is not given, but it is easy to ascertain a minimum, if we reckon to each virgin for father, mother, brother, married sisters and their husbands, and other married females and their husbands, an average of four persons—which I conceive will be an estimate much under the true amount—we shall find 128,000 to have been slaughtered by 12,000 Jews, who on their side did not lose a single soldier. The Hebrew list of killed and wounded is a blank page. This is a statement which would be rather difficult for an old soldier

* Pentateuch, part 1, p. 144.

to believe. This difficulty is increased when we remember that the Midianites dwelt in "cities" and "goodly castles," under shelter of which they could have contended against the attacks of the Jews. After all this fighting, the tired warriors must have had considerable trouble (especially if the captives merely opposed passive resistance) in bringing back the spoil, which averaged to each man (supposing that all the Jewish soldiers had escaped unhurt) nearly three virgins, fifty-six sheep, six oxen, and five asses, besides gold, silver, lead, iron, tin, brass, jewels, and other spoil. The Jews, however, were mighty warriors; and it has been previously noticed how two men slaughtered the whole of the inhabitants of a city. Verse 7, which says that the Jews slew "all the males," must be positively untrue, because if all were killed except the 32,000 virgins taken captive, there would be an end to the Midianitish nation; while in Judges, chap. vi., we actually find the Midianites more powerful than the Israelites. Bishop Colenso, who deals with this subject in almost the exact words of my former commentary, published some years prior to the Bishop's book, says, "How is it possible to quote the Bible as in any way condemning slavery, when we read here of Jehovah's tribute of slaves 'thirty-two persons?'" Dr. Colenso raises the further objection that taking the various other events crowded together after the death of Joshua, there was not time for the war [on Midian. Cahen adds that the Midianitish slaughter is unmentioned in Deuteronomy, and declares that the numbers given in this chapter cannot be regarded as historical.

Verse 2.—The words אָחֵר תֵּאסֵף AChēR TAsēPh, translated, "afterwards shalt thou be gathered" in our version, are given by Jacob Ben Chajim* as one of the five instances in which the Itur Sopherim is shown.

Verse 8.—"Reba." The Septuagint reads this *Robok*.

Verse 15.—"And Moses said unto them, have ye saved all the women alive?"

Verse 16.—"Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague

* Introduction to Rabbinical Bible, p. 12.

among the congregation of the Lord." This counsel of Balaam is mentioned at length by Josephus,* but not in the Pentateuch. Have we lost the account from out of our sacred Scriptures? The Talmudic writings contain some similar statement.

Verse 17.—“Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.” Cahen observes: “We have here presented to us a terrible bath of blood. Even amongst the most cruel and most savage nations they had always spared the women and infants of both sexes. The legislator of the Hebrews was in no respect warlike, but, as the Bible presents him, was harsh and inflexible, and, like Samuel, without pity in his vengeance. In his adolescence he killed the Egyptian, in the case of the golden calf, where his brother was so much compromised, he ordered one portion of the people to slaughter the other, and now he ordains a massacre of women and children whom the warriors in their humanity had spared.† Le Clerc suggests that God would recompense the infants in the next world, but such an apology trenches on the ironical.”

Verse 18.—This command appears likely to produce a repetition of the conduct condemned as an offence in c. xxv., and for which the Israelites were then so heavily punished.

Verse 22.—From the manner in which מלך and מלכות are written in this verse, the Massorah say that “the gold belongs to the king,” and the meaning is that this passage ought to be so. They demonstrate this from some fancied similarity in the construction of Joshua ix. 1. We lament our inability to comprehend the Massoretic explanation, and refer the more erudite to Jacob ben Chajim.‡

Verse 40.—“And the persons were sixteen thousand, of which the Lord's tribute was thirty and two persons.” What became of the persons who fell to the Lord's share—were they offered as human sacrifice?§ The beasts were so offered; what became of the human beings? Human sacri-

* Antiquities, Book 4, c. 6, § 6.

† Cahen, Nombres, 148.

‡ Introduction, p. 31.

§ See commentary on Exodus, p. 200, and Leviticus, p. 334.

fices prevailed amongst the ancient and barbarous peoples of the world, the Hebrew race were certainly no exceptions of mildness and kindliness.

Hartwell Horne takes notice of the objection raised to the cruelty involved in this chapter ; his explanation is, however, very weak. He says that God, having determined the extirpation of the Midianitish nation, it was necessary to destroy all the males ; but he forgets conveniently that although all the Midianitish men were destroyed, the Midianites were nevertheless not extirpated.* This forgetfulness is the more remarkable as in another part† of his work he does recollect that the Midianites so far recovered their *total extermination* as to conquer the Israelities and make them tributaries.

In another place Horne tries to meet the contradiction between this chapter and Judges by saying‡ “it is not said that all the males were extirpated.” Surely verse 7 is conclusive ; it absolutely says, “and they slew all the males.” Kalisch reminds us that the Levites, though exempt from military service, had a share in the booty of the war. Bishop Watson§ says that he sees nothing in this account “but good policy combined with mercy.”

Chap. xxxii. 40.—Machir must mean the tribe of Manasseh, or descendants of Machir—Machir himself must have been long since dead (see Genesis l. 23.)

Verse. 41.—Jair is here reckoned without explanation, as of the tribe of Manasseh, although, according to 1 Chron. ii. 21, he was by the paternal side of the tribe of Judah.

Chap. xxxiii.—Goëthe, in his ‘Westöstlicher Divan,’ criticising the wilderness wanderings, urges that about thirty-eight out of the forty years are left unaccounted for, and that the stations given in this chapter are greatly in excess of those named in the narrative as given by Exodus, Leviticus, Numbers, and Deuteronomy. Goëthe has tabulated most of the following details.||

* Hartwell Horne, vol. i., app. 3, sec. 5, par. 7.

† Vol. 3, part 1, cap. 1, § 3.

‡ Vol. 1, appendix 3, sec. 6, par. 33.

§ Letter 3 to Thomas Paine.

|| But see Hartwell Horne, vol. 1, p. 544.

Verse 8.—“Wilderness of Etham” is in Exodus xv. 22, “Wilderness of Shur.”

Verse 10.—“And they removed from Elim, and encamped by the Red Sea.”

Verse 11.—“And they removed from the Red Sea, and encamped in the wilderness of sin.” The encampment by the Red Sea is not mentioned in Exodus, which in xvi. 1 takes the Israelites from Elim to the wilderness of sin without intervening station.

Verse 12.—“Dopkah.” The Septuagint has “Raphakah.” In this and the following verse neither Dophkah nor Alush are mentioned in Exodus, which c. xvii. 1 takes the Jews from the wilderness of sin to Rephidim.

Verse 16.—“Taberah.” Numbers xix. 3 is not mentioned here, but it is not clear that it was a separate station.

Verse 18.—According to Goëthe, neither Rithmah nor any of the seventeen following places are in any way alluded to in the narrative of the Israelitish wanderings; but although Goëthe was accurate in stating that none of the stations from Rithmah to Hashmonah appear to be mentioned, yet a reference in Deut. x. 6 must have escaped the German poet.

Verse 22.—“Kehelathah.” Here and in the next verse the Septuagint substitutes *Makellath*.

Verse 26.—“Tahath.” In this and the following verse the Septuagint reads “*Kataath*.”

Verse 27.—“Tarath.” Here and in verse 28, the Septuagint has “*Tarath*,” the Π being mistaken for Γ , or *vice versa*.

Verse 29.—“Hashmonah.” Here and in verse 30 the Septuagint has *Selmona*.

Verse 31.—“And they departed from Moseroth, and pitched in Bene-jaakan.” In the Septuagint, Bene-jaakan is written *Banaia*. In Deuteronomy x. 6, Bene-jaakan comes before Moseroth (there written Mosera), and from Mosera, according to Deuteronomy, the Israelites go to Gudgodah, which I suppose is identical with Horadgidgad, which in verse 32 of this chapter they reach from Bene-jaakan.

Verse 35.—“Ezion-gaber” occurs in quite a different order before Bene-jaakan and Moseroth. (See Deuteronomy ii. 8.)

Verse 38.—There is a clear contradiction between this verse and chap. xx. 23—29, on the one hand, and Deuteronomy x. 6. Horne explains this transaction in two modes. First, he says that the same place might have different names, and next, he says that both our version and the Hebrew text omit “several things” which are preserved in the Samaritan version, and which would remove the difficulty.

Verse 42.—“Zalmonah and Punon.” Neither of these are mentioned between Hor and Oboth in chap. xxi., after Izeabarim; several stations are mentioned in Numbers xxi. 12, 19, 20, 25, and 33, which are left here without notice.

Verse 46.—Neither of the stations here named are otherwise mentioned in the Pentateuch as encampments; but we are told, chap. xxxii. 34, that the children of Gad built Dibon, so that Dibon-Gad, or Dibon of the children of Gad, would almost be a post-Mosaic name.

Chap. xxxiv.—Cahen regards this chapter as evidently written after the conquest.

Verse 4.—“Addar” in the Septuagint is *Arad*.

Verse 7.—Horne says* that “Mount Hor” of our version is incorrect, as confusing the north and southern boundaries. The Douay has, “most high mountain.” Cahen says that it is evidently not the mountain upon which Aaron died.

Verse 8.—“Zedad” in the Septuagint is *Saradak*.

Verse 9.—“Zephron” in the Septuagint is *Dephrona*. “Hazarenan” in the same is *Arsenain*.

Verse 10.—“Shepham” is *Sevphamar* in the Septuagint.

Verse 11.—“Riblah” is *Belah* in the Septuagint.

Chap. xxxv. 4.—“A thousand cubits.” The Septuagint says “two thousand,” and Cahen remarks that it is evident that there is here a fault in the Hebrew text, as two thousand appears from the following verse to be the correct number. The Rabbis, discovering the contradiction between verses 4 and 5 as to the one thousand and two thousand cubits, resort to a variety of hypotheses for the purpose of explaining it away.†

* Introduction, vol. iii., part 1, cap. 1.

† Cahen sur la Zone des Villes Levitiques.

Verse 14.—“On this side Jordan.” The Douay reads, “beyond the Jordan.” The remarks on page 364 apply equally to this text.

At the end of the book of Numbers, Cahen has given a translation from the 5th book of the laws of Menu. A great antiquity has been claimed for these laws which exhibit many points of similarity with Hebrew enactments. The Jewish legislation has trodden in the same path as the Indian and Egyptian, probably the Egyptian.

In the most recent volume of Dr. Kalisch we see that this painstaking and learned commentator does not hesitate to declare his opinion that parts of Leviticus and Numbers have been written since the Babylonish Captivity.

The following extract from his volume* will not be out of place here—“Though the question whether the Levitical income, as fixed in the middle Books of the Pentateuch, was excessive or not, is of little practical moment; it is yet of considerable historical interest, as it is calculated to illustrate the character of an important part of the legislation. It is utterly inappropriate to found the claims of the Levites upon the plea that they had a legal right to the twelfth or thirteenth part of the territory of Canaan, which they ceded to the other tribes, and for which they could demand ample sustenance. It is true that the Book of Numbers represents the matter in this light; for it ordains that the towns should be given to the Levites, “from the inheritance of their possession.” But it requires, after the preceding observations, no further arguments to prove that this is nothing but a Levitical view or rather pretence. The tribe of Levi had, by its own daring and recklessness, forfeited the territorial possessions which it might have owned; and, scattered through the land, it was compelled to seek subsistence by whatever means it could devise. In reality the priests and Levites could fairly demand compensation for their ministerial and other services; and so their income is indeed regarded in some passages. But if tithes, first fruits, and first-born animals, their shares in holocausts and thank-offerings, in expiatory and bloodless oblations, the devoted property, the booty of war, the forty-eight towns with their

* Leviticus, p. 624.

surrounding districts, and the manifold minor privileges, are surveyed and computed, it will be found that the Levites received infinitely more than their due proportion.

According to the double census, recorded in the Book of Numbers, the Israelites over twenty years of age amounted, in round figures, to 600,000, the Levites over one month to 22,000, which, at a very moderate calculation, would be about 17,000 over twenty years; the proportion of Levites to Israelites was, therefore, as 17,000 to 600,000; that is, the Levites formed about the *thirty-fifth* part of the Israelites. But by the tithes alone they received the *tenth* part of the whole agricultural produce of the soil, and of the annual increase of cattle. One Levite had, therefore, from this source only, an income equivalent to that of three or four Israelites. If the other revenues are added, they must indeed be regarded as exorbitant; and it has been observed that if all the enactments of the Pentateuch had been carried out, the priests would soon, without working, have acquired all the property of the land. Though the Levites increased their income grew proportionately; for industry and agriculture, and therefore the Levitical revenues, kept pace with the growth of the population, and in some periods, the territory or arable land of the Hebrews was considerably enlarged. It is irrelevant to enquire whether all the prescribed imposts were burdensome to the Israelites or not in a land of remarkable fertility; the question is, whether they were fairly required for the sustenance of the Levites. If wealth was obtained through the fruitfulness of the soil, it belonged more justly to those who produced it by their exertions.*

The same author, a few pages earlier, gives us several instances in which there is a disagreement between Numbers and the other Pentateuchal books, and in which that disagreement is in favour of the Levites; as, for example, between Numbers xviii. 17, 18, where the whole of a firstling is devoted to the priest and the Lord, while by Deuteronomy xii. 17, 18, xiv. 23, xv. 19, 20, it appears that the Israelites had nearly the whole of the animal for their own eating.

As with the firstlings, so the gift of the first fruits to the

* Leviticus, p. 624.

priests is in Numbers wide and sweeping, while in Deuteronomy it is very limited.

Numbers is presented to us as a history of the wanderings of the Israelites during nearly forty years, about thirty-eight of which are a perfect blank; it also contains an account of some of the wars in which they were engaged. According to its English title, it professes to be the work of the same writer as the Book of Genesis; but in this respect its pretensions at once fail, for it is not at all probable that one man would make such strange variations in writing the names of the persons and places referred to in the course of this commentary. It cannot be revelation from God, because it contains a variety of errors, some evidently copyist's blunders, others arising from the imperfect blending of several documents; because it pictures a God of great mercy and long suffering, ordering indiscriminate and merciless slaughter, as in the case of the Midianites; because it assumes that the curse or blessing of Balaam would affect the welfare of the Israelites, and represents an omniscient and immutable Deity as forgiving or punishing sinners according as they sprinkled or neglected to sprinkle themselves with water in which had been mixed the ashes of a burnt red cow; because it is evidently wholly, or in some part, compiled from other and earlier writings, and therefore never was an original. As a narration of events, it must be regarded with extreme suspicion. The numberings of the Jews in chapter i. must be considered as suppositious; and the account of the wholesale slaughter of the Midianites is evidently untrue. As an educational book, it is entirely without merit, and affords neither instruction nor amusement to its reader, unless, indeed, he be of a sufficiently depraved character to enable him to find amusement in adding together the thousands of Israelites slaughtered by God, or in calculating the probable number of the Midianites slain by the children of Israel.

THE BIBLE: WHAT IT IS.

BOOK V.

DEUTERONOMY:

ITS AUTHENTICITY AND CREDIBILITY.

BY

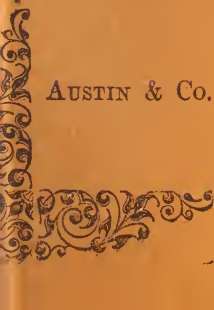
CHARLES BRADLAUGH.

PRICE 9D.

LONDON:

AUSTIN & Co., 17, JOHNSONS COURT, FLEET STREET, E.C.

1870.



List of Works by Mr. Charles Bradlaugh.

POLEMICAL ESSAYS.

Two volumes at One Shilling each.

- Vol. I. contains: The Life of George Prince of Wales, with Recent Contrasts and Coincidences. Poverty: its Effect on the Political Condition of the People. The Irish Question. Reform or Revolution. Labour's Prayer. Who was Jesus Christ? What did Jesus Teach? Is there a God? A Few Words about the Devil.
- Vol. II. contains: Plea for Atheism. The Atonement. Has Man a Soul? New Life of Jacob. New Life of David. New Life of Moses. Why do Men Starve? Were Adam and Eve our First Parents?

THE ESSAYS IN THE ABOVE VOLUMES CAN BE HAD SEPARATELY
AS FOLLOWS:

A Plea for Atheism. Sixth edition	0	3
Has Man a Soul? Sixth edition	0	2
The Irish Question: what it has been, what it is, and how to deal with it. Third edition	0	2
The Life of George Prince of Wales, with Recent Contrasts and Coincidences	0	2
Poverty, and its effect on the Political condition of the People. Fifth edition	0	1
Labour's Prayer. Fourth edition	0	1
Reform or Revolution, an address to the Lords and Commons. Second edition	0	1
Why do Men Starve? Fourth edition	0	1
Is there a God? Twelfth edition	0	1
The Atonement. Fifth edition	0	1
Who was Jesus Christ? Seventh edition	0	1
What did Jesus Christ Teach? Sixth edition	0	1
A few words about the Devil. Fifth edition	0	1
Were Adam and Eve our First Parents? Third edition	0	1
New Life of David. Tenth edition	0	1
New Life of Jacob. Tenth edition	0	1
New Life of Moses. Fourth edition	0	1

Heresy: its Morality and Utility	0	9
----------------------------------	---	---

The Twelve Apostles	0	1
The Land Question	0	$\frac{1}{2}$



DEUTERONOMY:

ITS AUTHENTICITY AND CREDIBILITY.

אלה הדברים ALE ED_eBeRIM “These the words” is the Hebrew title of this book, but that title is generally shortened to the word De_eBeRIM. The Septuagint gives this volume the name *Deuteronomion*, which, although signifying a second law, is, as Cahen says, used here rather to denote a repetition of the laws already given in the preceding books. The word Mishna also applied to this book has the same sense of “repetition.” The words “the fifth book of Moses” given in our version are neither in the Greek nor in the Hebrew. The Massora count in Deuteronomy 10 parscioth, 21 sedarim, 9055 verses, 16394 words, 54892 letters.* Colenso contends that the great difference in style between this and the other four books of the Pentateuch at once mark for it another author and probably a later age.† Several examples of differences of expression are given by the Bishop of Natal;‡ of ideas and words found in Deuteronomy alone, or found in the other four books and not in this. He concludes that it is impossible that any writer could in a brief period have so changed his whole tone of thought and expression as he must have done to account for the differences between Deuteronomy and the four preceding books if they are all supposed to be the work of one pen, and urges it as a fact proved, “that whoever may have composed the book of Deuteronomy, he was undoubtedly a different person from those who were concerned in writing the main portions of the rest of the Pentateuch.” Kalisch notices that the book of Deuteronomy is not quite so favourable to the priests as are some other portions of the Pentateuch, and considering

* Simon, *Histoire Critique du vieux text*, p. 141.

† Colenso, part 3, pp. 391—393.

‡ Ibid, p. 396 to 404.

Deuteronomy as composed when the priests had not yet gained full power over the Israelitish mind, he assigns to Leviticus a later date than to the fifth book. Dr. Colenso regards the book of Deuteronomy as mainly the work of one writer, and puts the date of its composition some 800 years after the Mosaic era.* De Wette† says, "In addition to the Jehovistic style, this book has some peculiarities of its own, not only in forms of speech and words. There is a diffuseness of words which can scarcely be explained from the rhetorical design of the author." M. Nicolas says,‡ "It is beyond doubt to-day that Deuteronomy bears the marks of a writing of the later period of the Jewish Monarchy, and that out of the five books of the Pentateuch, it contains the least of truly ancient documents."

Chap. i. 1 and 5, and chap. iv. 41 and 46.—"On this side Jordan;" the Douay has "beyond the Jordan" in each instance.§ This is one of the twelve difficult passages to which Aben Ezra¶ refers as not written by Moses, but the translators in our orthodox version have avoided the difficulty. The Septuagint, the Latin, and many other versions agree with the Douay. Bellamy writes it "at the passage of the Jordan," "the Red Sea." This must be a mistake; any place between those mentioned would, according to the orthodox maps, be quite away from the Red Sea.** The word is סוּפֹה SUPh; the Red Sea is usually written with י־יִם IM; IM SUPh. Tophel and Dizahab are unknown places, and are not mentioned in the list of stations in Numbers. Instead of writing Dizahab as a separate place, the Douay says after Haseroth, "where there is very much gold," giving this as a literal translation of the word, as though it were a description of Haseroth and not a distinct place. The Septuagint, in lieu of Hazereth, has *Aulon*, and translates afterwards Dizahab in the same manner as the Douay. Dr. Colenso†† says, "The account of the appointment of officers

* Ibid, pp. 430.

† Introduction, vol. 2, sec. 156.

‡ Etudes sur la Bible, p. 9.

§ See Numbers, Bible: what it is, Book 4.

¶ Spinoza Tractatus, Theologico-Politicus, cap. 8; but see Horne's Introduction, vol. 1, c. 2, p. 64.

** Hartwell Horne, vol. 4, p. 21. Jones, Biblical Cyclopædia.

†† Part 3, p. 433.

as here given involves more than one inconsistency. First, the Deuteronomist loses sight of the fact that, according to the story (N. xxvi. 64), the whole generation was *dead* which received the law at Horeb; and so he makes Moses say, v. 6, 'Jehovah our God spoke unto *us* in Horeb,' and still more distinctly, v. 9, 'I spake unto *you* at that time, saying, I am not able to bear you myself alone;' and v. 14, 'Ye answered me and said.' But a more remarkable discrepancy exists in v. 15, where the statement is wholly at variance with that in E. xviii. 25, 26. In this latter passage the appointment of the officers take place *before* the giving of the law at Sinai; here it takes place nearly twelve months afterwards, when they are *just about to leave* Horeb, v. 6. If it be said that we must extend the meaning of the phrase 'at that time' (in v. 9—18) to include the whole twelve months, and must suppose that the fact stated in v. 6—8 occurred in point of time subsequently to that in v. 9—18; yet both these accounts are contradictory to that in N. xi. 14—17, where, *after they have left Horeb*, Moses complains of the burden of the people (though according to either of the other two statements, he had a multitude of officers to help him), and he is commanded then to appoint seventy elders, 'and they shall bear the burden of the people with thee, that thou bear it not thyself alone.'" One portion of Dr. Colenso's criticism requires the qualification that a large number of the Jewish children not numbered in the census might have been alive. The words of Numbers and *Deuteronomy* are very misleading. Another difficulty is that here the judges and rulers are appointed on the suggestion of Moses with the assent of the people, while in Exodus xviii. Moses does all this at the instance of Jethro, his father-in-law, here unmentioned.*

Verse 10.—"Ye are this day as the stars of heaven for multitude." We are told in chap. vii. 7, that when God chose the Jews, they were the "fewest of all people." This verse 10 is purely an oriental figure of speech, but we allude to it here for the purpose of showing how miserable are some of the attempts at explanation. Horne, in defiance of the precise words of the text, argues that "if the

* But see Hartwell Horne, vol. 1, App. 3, sec. 6.

aggregate number of the Israelites* who have ever lived could be ascertained, it would be found far to exceed the number of all the fixed stars." Thus Bible contradictions are reconciled by devout commentators.

Verse 15.—"Captains over thousands." The Douay has, "rulers, tribunes," and instead of "officers amongst your tribes," has, "who might teach you all things."

Verse 22.—"And ye came near unto me every one of you, and said." This is simply impossible. The bulk of those who came to him must have been dead, according† to Numbers xiii. 1 and 2, the sending the searchers was by the direction of God; here it is made as if at the instance of the Israelites.

Verses 37 to 39.—"Also Jehovah was angry with me for your sakes, saying Thou also shalt not go in thither. But Joshua, the son of Nun, which standeth before thee, he shall go in thither; encourage him, for he shall cause Israel to inherit it. Moreover, your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea." "Here again," says Colenso, "the Deuteronomist, though thoroughly imbued with a *general* notion of the story, seems to have lost sight of the particular fact that Moses was sentenced to die, and Joshua appointed to succeed him, not at the time which is here referred to—in the days of the former generation, but after an interval of thirty-seven years, at the *end* of the wanderings, N. xxvii. 15—23, only a few months before this address is supposed to be delivered. The fact may be that, knowing that Caleb and Joshua were excepted in the story from the general doom, he names Caleb as so excepted in v. 36, and then goes on to mention Joshua as also excepted, but inadvertently anticipating his appointment to succeed Moses, and so falling also into the anachronism of ante-dating the doom of Moses."‡

* Introduction, vol. 1, App. 3, sec. 8.

† Cahen, Deuteronomie, p. 5; Colenso, part 3, p. 434.

‡ Colenso, part 3, p. 435; see also De Wette on the Books of Moses, sec. 156.

Chap. ii. 11.—“Accounted giants.” Bellamy* makes giants into apostates throughout this chapter, urging that it was utterly impossible for a whole nation to be giants.

Verse 12.—“The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them.” This verse is evidently from the pen of a writer living after the Israelites had possession of the land. Colenso† says, “These words are a mere parenthetical interruption of the narrative. But in the time of Moses, Israel had not done this unto the land of Canaan, which, surely and not the country on the other side of the Jordan is meant by the ‘land of his possession.’” Some critics regard the whole of the 10th, 11th, and 12th verses as an interpolation, partly because they interrupt the words of the Lord which recommence in verse 13, and because of the post-Mosaic language of verse 12.

Verse 20.—“Zamzummims.” The Septuagint has *Sochomim*.

Verse 23.—“Hazerim.” The Septuagint has *Asedod* and *Gazes* instead of Azzah. In lieu of “Caphtorim” the Douay has “Cappadocians,” following the Septuagint, which agrees with the Targum of Onkelos. Bellamy says that verses 20 to 23 should be read as in a parenthesis, other critics speak of them as an interpolation interrupting again the Lord’s speech, and evidently from some later hand.

Verse 29.—The statement of the text that the Edomites sold meat and water to the Israelites is utterly at variance with Numbers xx., 18 to 21, and Deuteronomy xxiii., 3 and 4.

Verse 30.—“The Lord thy God hardened his spirit, and made his heart obstinate.” The “hardening of heart” has been already remarked upon‡ in the case of Pharaoh. Such texts as this clearly demonstrate, to even the most obtuse mind, that the Book cannot be a revelation from an immutable Deity. That a merciful and loving God should harden any man’s heart is unreasonable in the extreme; and that he should do it to a monarch for the purpose of affording

* New Translation, p. 453. † Part 2, p. 214.

‡ Exodus, p. 196.

an excuse for slaughter of that monarch's subjects is a blasphemous proposition, which every Theist ought to deny. Can men wonder that Atheists grow in number, when the character of the Deity is delineated by the Pentateuchal writers in such a contradictory and absurd manner? A just God grossly unjust, a merciful God cruel in the extreme, an immutable God constantly changing; in fact, a God consistent only in the attribute of incomprehensibility! Belamy, denying the accuracy of our version, says:—"In such case the King of Heshbon was not to blame, he was only doing that which God impelled him to do, and if the translation were accurate, Sihon must have been doing the will of God."

Verse 31.—After "Sihon" the Septuagint adds, King of Esebon the Amorite;" and in verse 32 "King of Esebon."

Chap. iii. 9.—"Sirion" is by the Septuagint written *Sanior*, and in chap. iv. 48, the same mountain is called Sion, "which," says Horne,* "seems to be a contraction or a faulty reading."

Chap. iii. 11.—"For only Og, King of Bashan, remained of the remnant of giants; behold, his bedstead was a bedstead of iron: is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and five cubits the breadth of it, after the cubit of a man." Dr. Pyle (in the Family Bible) remarks† on this passage:—"It is probable that either Og conveyed his iron bedstead, with other furniture of his palace, into the country of the Ammonites, to prevent their falling into the hands of the Israelites; or else the Ammonites had taken it from him in some former conquest, and kept it as a monument of their victory. Either of these cases would be probable, if it could be first proved that Moses wrote this verse, and that he knew of Og's bed being kept in Rabbath. But as Rabbath was not taken by the Israelites until the time of David, as we read in 2 Samuel, xii. 26, "And Joab fought against Rabbah, of the children of Amman, and took the royal city," it is very unlikely that the Israelites knew anything about the bedstead of King Og until then. In the reign of David, five hundred years

* Introduction, vol. 3, part 1, chap 2.

† See Dr. Giles's Hebrew Records, p. 147.

had passed since Og lived, and his bedstead had consequently become an object of curiosity ; like the great bed of Ware, which is still shown in that town, though only three hundred years old. It is hardly possible that Moses knew anything about this bedstead of King Og, afterwards so famous.

This verse 11 is another of the famous twelve passages referred to by Aben Ezra as against the Mosaic authorship.* Vater says† that it is scarcely probable that Moses could have written verse 11. Dead soon after the combat, where could he have learned these particulars only known after the capture of Rabbath ? Bellamy,‡ to escape the difficulty, conjectures that Og flying from the Israelites took his iron bedstead with him to Rabbath, and that Moses learned this from the people of Bashan. Colenso examines several of the arguments *pro* and *con.*,§ and leaves the passage as one of those fatal to the Mosaic authorship.

Verse 14.—“Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.” Hartwell Horne admits that the last clause in this verse could not have been written by Moses, for it implies a writer who lived at least some ages after the settlement of the Jews in Palestine. But he says that if the clause was inserted by some transcriber in a later age, it does not affect the authenticity of the work.||

Verse 14.—“Geshuri.” The Septuagint has *Gargasi*.

Verse 18.—“All that are meet for the war,” Bellamy says, “four words out of the seven in this clause are not sanctioned by the original, and the word meet has here no meaning.” Cohen makes it “all valiant men.”

Verse 24.—“What God is there in heaven, or in earth, that can do according to thy work?” This is a strange phrase from the lips of a man who only believed in one God ; and it appears that it has been repeatedly used as an argument against monotheism. Bellamy says that “the translation

* Tractatus Theologico-Politicus, chap. 8, Père Simon Critique, p. 45.

† Cahen : Deuteronomie, p 17. ‡ New Translation, p. 457.

§ Part 2, p. 215.

|| Introduction, vol. 1, chap. 2, sec. 1.

of this verse cannot be admitted, for it leads the mind to suppose that there are numbers of gods in heaven and gods on earth."*

Chap. iv. 12.—“And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice;” and v. 15. According to Exodus, chaps. xx. and xxi., this would hardly be the case—chap. xix. 18, affords no corroboration for this statement that the Lord spake “out of the midst of the fire,” nor does it appear that the people heard “the voice of the words,” for the Lord says to Moses (Exodus, chap. xix. 21), “Go down, charge the people,” and in chap. xx., 22, “Thus shalt thou say unto the Children of Israel.”—Exodus, chap. xxiv. 3, and Deut., chap. v. 5, make it clear that the words were announced by Moses. Bellamy adds—“The erroneous opinion of God speaking from the midst of the fire is also unintelligible. It was not possible for the people to know that the voice came from the midst of a fire, such a notion stamps neither sanctity, dignity, nor rationality upon the original text.”† In using the words “ye heard” and “ye saw,” Moses must have forgotten, or rather the writer who puts these words in the mouth of Moses must have forgotten that “all the generation” who were at Sinai had been “consumed” in the wilderness. Those who heard and saw could have been in any case but a minority of the audience now addressed.

Verse 40.—“That thou mayest prolong thy days upon earth, which the Lord thy God giveth thee, for ever.” The Douay omits the “for ever.” Bellamy translates it “prolong time upon the land . . . all the days.” The earth, I suppose, means Judea only, and this has not been held by the Jews to the present day, much less for ever.

Verses 41 to 43.—These three verses are held by many critics to be an interpolation, they have not the slightest connection with the preceding or following verses.

Chap. v. 2.—“Jehovah our God made a covenant with *us* at Horeb. Jehovah made not this covenant with our fathers, but *with us, even us, who are all of us here alive this day.*”

* New Translation, p. 457.

† New Translation, p. 459.

Jehovah talked with *you* face to face in the mount out of the midst of the fire. I stood between Jehovah and you at that time, to show *you* the word of Jehovah ; for *ye* were afraid by reason of the fire, and went not up unto the mount."

Here we have the strongest instances of the oversight before referred to. It may, of course be said, in all these cases that Moses is addressing the people collectively, and that the fathers with whom the covenant was made at Horeb, included the children to whom he was now speaking at the end of the wanderings. But, if every one of those fathers were dead, as the narrative tells us, and only a small proportion of those now listening to Moses were present on the former occasion as children under age, the above words could scarcely have been used by one taking note of this circumstance. So do we read in xi. 2—7: "I speak not with *your children*, which have not known His miracles and His acts, which he did in the midst of Egypt, unto Pharaoh the King of Egypt, and unto all his land, &c., but *your eyes have seen* all the great acts of Jehovah which he did."*

Chap. v. 6 to 21, have been already commented on at some length, save some variations, which, as Cahen says, are most remarkable in a fundamental document (see Commentary on Exodus, page 239).

Verse 7.—"Before me." Bellamy, Cahen, and Hebrew, "before my face." Cahen says that the Chaldean interpreters, to avoid the anthropomorphism, never translate the word "face" in speaking of God.†

Verse 12.—"As the Lord thy God hath commanded thee" are wanting in Exodus.

Rabbi Ben David says, that the law upon the Sabbath is frequently repeated in Exodus and Leviticus, and that whenever a reason is given for the law, which is not always the case, the Lord's rest after creation is mentioned (see Exodus xxxi. 17), and not the departure from Egypt.

Verse 22.—"These words the Lord spake . . . with a great voice, and *he added no more.*" Yet in Exodus xx. 22 to 26, and in the following chapters, he adds a great deal more.

Chap. vi. 2.—"And that thy days may be prolonged."

* Colenso, part 3, page 448. † Deuteromene, p. 29.

Those who are in favour of the doctrine of a future state of rewards and punishments, would do well to notice how all the penalties and all the bliss are confined to this life in the various Hebrew enactments. (See also verse 24 of this chapter.)

Verses 4 to 9 inclusive are regarded as most important by the Israelite, being the prayer which the Talmud obliges him to repeat morning and evening. The first and last letters of the 4th verse are written larger than the rest, and the Cabalistic Rabbis trace strange meanings in the numerical value of these letters.* This chapter elevates the God Jehovah above the gods of the neighbouring nations, but writes as if Jehovah might be envious of adoration offered to the other deities.

Verse 5.—“Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” Is it possible that the Jews could love a Deity, whom they had only seen as smoke and fire, as a pillar of cloud by day, and as a pillar of fire by night; who had led them from the flesh-pots of Egypt into the sterile sandy desert of sin? If love instead of fear were a necessary consequence of punishment, the Israelites would, of course, love very strongly; but it is surely utterly impossible they could love a God who told them that he was a jealous God, whose anger might be kindled against them, and who might destroy them from off the face of the earth; who had tormented them with various plagues, for uttering complaints which they could scarce avoid. Hunger and thirst would tempt the most contented men to murmur; and yet for these murmurings they had been terribly dealt with. All the full grown men who had left Egypt had died by the way, either by foreign or civil strife and war, by pestilence, fiery serpent, earthquake, or fire from heaven, yet “Thou shalt love the Lord.” A Lord of bloody sacrifice, a God who smelled a sweet savour when his altar was as an *abattoir*, and when the fumes of burning flesh, hide, fat, and wool, ascended to heaven, This injunction, “Thou shalt love,” is more than governed by the “Thou shalt fear” of verse 13.

* Cahen, Deuteronomie, p. 33.

Verse 16.—“Ye shall not tempt the Lord your God, as ye tempted him in Massah.” The Septuagint, instead of “in Massah,” reads “in temptation,” the Douay “in the place of temptation.” From the language put into the mouth of Jesus in Matt. iv. 7, it would appear as if he understood the word tempt to mean here “corrupt enticement.”

Chap. vii. 2.—“And when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them.” See Exodus xxxiv. 6, Deuteronomy iv. 31, Psalms xxxiii. 5, li. 1, cxvi. 5, cxlv. 8 and 9; 2 Chron. xxx. 9, Nehemiah ix. 31, Micah vii. 18, 1 Corinthians xiv. 33. Is it possible a God of mercy, long-suffering, gracious kindness, and goodness, could have given such a command as this to his people: “Thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them?” Cahen has the following note upon this verse*—“It is very clear, says Gueddes, ‘that the total destruction of these peoples is intended in the order of Moses. It is equally clear that this order is here represented as a divine order. But, he adds, I can scarcely believe that God, supremely good and just, could have given to Moses and the Israelites an order so sanguinary as that which is here in question. In order to justify such a destruction, one refers to earthquakes and other natural catastrophes which cause the loss of millions of innocent lives; that similar calamities rest also upon the divine will; and, finally, that the nations whose destruction is here commanded had merited such a chastisement. But these reasons are very weak. In the first place, we do not know the first causes of these natural events, and we cannot certainly draw any conclusion from them against the principle of moral equity. We cannot represent to ourselves the divine will except in connection with his wisdom, his justice, and his benevolence towards his creatures. Nay more, the Israelites were, according to the Pentateuch itself, a sinful people, and were not of much greater worth than the other peoples. But suppose that they were more worthy, what was the crime of these massacred innocents, of the

* Deuteronomie, p. 38.

children of the Canaanites? Certainly the Israelites had no more right to attack these people and to expel them from their country than these again would have had a right to expel the Israelites. He only can make us consider such an order as emanating from God, who, being under the necessity of covering these atrocities under the mantle of religion, desires to give them a sacred sanction. The Inquisitors have acted in this manner, executioners of the Moors, the Jews, the Vaudois. For the rest there is no other testimony in favour of the divine origin of such an order than the assertion of a Hebrew historian. The Canaanites must have regarded as very unjust a God who was the author of this order, or else supposed it a pure pretext. It is more likely then that God never gave it; it is opposed to all moral equity, and we know nothing of it except from the party interested in its execution.' To this energetic outburst of Gueddes, founded upon a holy and legitimate indignation, we will add that the extermination of populations is an Asiatic policy, and that we need not take for fact the view of a priestly writer. A fanatic, religious or political, may fail of pity, but an entire people will never fail of it; the Canaanites were not exterminated."* Bellamy, who agrees that a command such as is contained in this verse is utterly inconsistent with the book being a revelation from God, puts the blame on the incorrectness of the translation, and says:† "Sorry am I to say that the present erroneous translations have, to the disgrace even of Christian nations, countenanced such black crimes against humanity." Bellamy quotes Dr. Sykes, Dean of Winchester, as endorsing his opinion.

Verse 3.—"Neither shalt thou make marriages with them." According to the natural sense, marriage with the people of these nations is permitted as soon as they have abandoned idolatry. It is the opinion of the Rabbi Moses Mekoutsi, and it follows that marriage with other nations is permitted, without the necessity of the individuals abjuring their mode of worship. And in fact these kinds of marriages do not appear to have been rare. David and Solomon took wives from the neighbouring races, and these women

* Cahen, Nombres, p. 38. † New Translation, pp. 465—470.

remained attached to the worship of idols. And yet Solomon is only blamed for having married women belonging to races with whom it was forbidden to make an alliance before their abjuration of idolatry, but not at all because these women were not of the Israelitish faith. Besides, Deuteronomy permits the Israelites to marry the women taken in war; it prescribes certain formalities, but it is not a question of a change of religion. The Talmudist, St. Paul, even finds that these sorts of unions are useful to religion (1 Corinth. vii. 14). It is in this manner, says M. Creuzenach (Thariag, p. 45), that the Grand Sanhedrim convoked at Paris by Napoleon in 1807, gives its opinion upon the marriage of Jews with Christians. Without doubt, continues M. Creuzenach, the celebration of marriage, as it is celebrated in our time among the Israelites, has need of modification if it is to be practised in mixed marriages. Nevertheless, he adds, that it is not according to some rigorists, the principal difficulty that the Talmud opposes; now the Talmud does not only invalidate the celebration of these kinds of marriages, but it regards them as criminal, and it invokes on this subject a synodal decision from the time of the Hasmonians. The Sanhedrim has always supposed, with reason, that in that decision it was only a question of marriages between Jews and Pagans, since it was taken before the establishment of Christianity. We will add to the excellent observations of M. Creuzenach that the marriages between Israelites and Pagans were not unknown things. The Bible relates, without adding any reprobation of it, as a very simple thing, that the sons of Elimelech married Moabites (Ruth i. 4). We know that from one of them is descended the dynasty of David. It is also well to call to mind that the intervention of a rabbi in marriage is a measure simply of police and not a religious obligation.*

Verse 9.—There is a curious jumbling here between our version, the Douay, and the Hebrew. The Douay omits "he is God." The Douay and Cahen add "strong" before faithful.

Verse 20.—"The hornet." Bellamy says "the leprosy."

* Cahen, Nombres, p. 39.

Chap. viii. 2.—“To prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.” Cahen says that theologians have great trouble to reconcile this verse with the divine attribute of foreknowledge.

Verse 4.—“Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.” The Septuagint introduces “thy shoes are not broken under thee,” see also xxix. 5. If this were true, a curiously continuing miracle must have been worked. Bellamy* says that it is “preposterously absurd” to accept such a miracle—he objects to the translation. “No mention is made of this miraculous provision of clothing in the older narrative. Kurtz observes, iii. 312—313: The history of the exposition of these verses furnishes one of the most striking examples of the extent to which a merely literal exegesis of the Scriptures may go astray. A whole series of both Jewish and Christian commentators interpret these passages without the least hesitation, as meaning that the clothes and shoes of the Israelitish children grew with their growth, and remained for the whole of the forty years not in the least the worse for wear.† Thus Justin says (Dial. c. Tryph c. 131) ‘The strings of whose sandals never broke; nor did the sandals themselves get old, nor their clothes wear out, but those of the children grew with their growth.’ So Pfeiffer, ‘By a remarkable miracle, not only did the clothes of the Israelites in the desert never get old, but they grew with the growth of the Israelites themselves, so as to fit both men and boys in succession.’ Pfeiffer also quotes a Rabbinical saying with approbation: ‘Go, and learn from the snail whose shell grows with its body.’ Other Rabbins suppose the angels of God to have acted as tailors to the Israelites while they were in the desert, and interpret Ez. xvi. 10—13, as containing a literal allusion to the fact. Without going to such an absurd length as this, Augustine, Chrysostom, Theodoret, Grotius, and even Leeyling, abide by the literal explanation, that, through the blessing of God the clothes and shoes never wore out; so that those who grew to manhood were able to hand them

* New Translation, p. 472.

See Note in Cahen, Deuteronomie, p. 43.

over as good as new to the rising generation. But thus assuming a succession of wearers, these commentators at all events, escaped the fatal notion that the clothes and shoes grew with the bodies of the wearers. When first Peyrerijs denied that the clothes and shoes of the Israelites were miraculously preserved for forty years, and maintained that 'the meaning of the Mosaic account was nothing more than this, that the Jews were never in want of anything, during the whole of the forty years that they were in the desert, but had so abundant a supply of everything, especially of wool from their flocks of cloth, of skins and of cloth, of skins and of leather, that they were never without materials from which to make their clothes.' Leeyling, who is usually so very temperate, protested most vehemently against such '*petulantia et impietas*.' Nevertheless the opinion expressed by Peyrerijs became gradually the prevailing one. We find it advocated, for example, by Clericus, Buddeus, and Lilienthal. The last of the three, however, thinks it necessary to point, not only to the flocks possessed by the Israelites from which they could obtain both wool and leather in great abundance, but also to the fact that every Israelite must certainly have brought some clothes and shoes with him out of Egypt—that they asked the Egyptians for clothes and obtained them (E. iii. 22. xii. 35)—that they would, no doubt, take off the clothes of the Egyptians who were drowned in the Red Sea, and afterwards washed on shore (E. xiv. 30), and lastly, that they took the booty of the conquered Amalekites, including, according to Josephus, a quantity of clothes. But surely the literal interpretation of the texts in question is the true one, and plainly implies a miracle of some kind, which prevented their clothes and shoes from wearing out, whatever may be the difficulty of conceiving what kind of miracle it could possibly have been.*

Verse 9.—It is not true that Judea was "a land wherein thou shalt eat bread without scarceness," as various famines are mentioned. See Ruth, i. 1, 2 Samuel, xxi. 1, 1 Kings, xviii. 2, 2 Kings, vi. 25, 2 Kings, viii. 1, and 2 Kings, xxv. 3.

Verse 15.—"Fiery serpents, and scorpions, and drought." The Douay has "the serpent burning with his breath, and

* Colenso, part iii., p. 450.

the scorpion and the dipsas," and explains that by dipsas it means a serpent whose bite caused violent thirst.

Verse 19.—"If thou do at all forget the Lord thy God, and walk after other Gods . . . ye shall surely perish." The Jews were often as a nation and by their Kings guilty of idolatrous practices, and yet have not perished.

Chap. ix. 9.—The statement that Moses fasted on the first visit to the Mount, is not contained in Exodus xxiv. 18; the number forty is like the number seven, a favourite and mystical number. The rain descended forty days and forty nights (Genesis vii. 4); Isaac and Esau married at forty (Gen. xxv. 20: xxvi. 34); forty days were fulfilled for the dead Joseph (Gen. l. 3); the spies searched the land forty days (Numbers xiii. 25); and the Israelites were therefore condemned to wander forty years (xiv. 33); Goliath challenged the Israelites forty days; David reigned forty years (2 Samuel, v. 4, &c.) Very numerous instances might be given of the recurrence of the word "forty." It can scarcely be taken as historic. This chapter is very broken and incoherent. Cahen thinks that several documents have been used in its composition. De Wette speaks of its obscurity.

Chap. x., 1 to 5.—"At that time the Lord said unto me, hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made: and there they be, as the Lord commanded me." Great contradiction exists between the narrative here and that in the Book of Exodus. In the words of Knobel, "the writer here treats the older records with great freedom." It will be observed that in E. xxxiv., 29, the two stone tables with the ten commandments are in the hands of Moses, before any receptacle has been made in

which to place them. *Here*, however, the ark is commanded to be made, v. 1, and is actually made, v. 3, *at the same time* with the second set of tables, *before* Moses goes up into the mount to receive them. But the account in Exodus makes this impossible. Not only is there nothing said about the ark in E. xxxiv., 1, where he is commanded to make the tables; but it is only after coming down with the second set of tables that Moses, E. xxxv., 10—12, summons the 'wise hearted' to come and make all that Jehovah hath commanded, the Tabernacle, and his tent, and his covering, &c., the *Ark* and the staves thereof, with the mercy seat, &c., and afterwards in E. xxxvii., 1—9, we have the full account of Bezaleel making it. And yet the ark of the Deuteronomist was not, as might be suggested, a mere temporary Ark; for he makes Moses say, x. 5, 'I turned myself, and came down from the mount, and *put the tables into the ark which I had made, and there they be*, as Jehovah commanded me.'* Cahen says that to escape the difficulty, some of the Rabbis have suggested that there were two arks.

Verse 6.—"And the children of Israel took their journey from Beeroth, of the children of Jaakan to Mosera." But according to Numbers, xxxiii., 31, it was just the reverse.

Verse 6.—"Mosera. There Aaron died, and there he was buried." According to Numbers, xx., 28, Aaron died and was buried on Mount Hor. Colenso says—"This passage is evidently quite out of its place, and as here introduced, it involves a complete contradiction. For the death of Aaron is here described as happening *before* the separation of the Levites." (See Numbers iii., 5, 6, and 9.)

Verses 6 to 9.—These verses seemed to have been inserted without regard to the context; they have no connection with the rest of the chapter, which would read more coherently if read from v. 5 to v. 10, omitting the four intermediate verses. Dr. Kennicot says that these verses belong to another chapter.† In v. 8, the words, "unto this day," would denote a considerable lapse of time from the death of Aaron. Cahen, after a very long note showing how the Samaritan version avoids part of the difficulty,

* Colenso, part 3, p. 454.

† Horne's Introduction, vol. 1, p. 584.

says that the original documents, of which the book is composed, have not been here put together with sufficient care.

Verse 22.—“Three score and ten.” In Genesis xlii. 26, this is “Three score and six.” In Acts vii. 14, “Three score and fifteen.”*

Chap. xii. 6.—Cahen points out that the direction here and in other verses to sacrifice in one fixed place, is opposed in Exodus xx. 24.

Verse 15.—“Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.” This is a direct contradiction of Leviticus xvii. 3 and 4: “What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.” Horne admitting the contradiction, tries to explain it that the law in Deuteronomy is in repeal of that in Leviticus.

Verses 17 to 19.—“Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flocks, nor any of thy vows which thou vowest, nor thy freewill offerings, or beave offering of thy hand. But thou must eat them before Jehovah thy God, in the place which Jehovah thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before Jehovah thy God in all that thou puttest thine hands unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.” But the *tithes* above mentioned belonged *wholly* to the Levites according to the law in N. xviii., 21, 24, 26, supposed to have been laid down only just before, in the

* See Commentary on Genesis, p. 137, and Horne's Introduction, vol. 1, p. 584.

very same year in which this "last address" of Moses was delivered; and the *firstlings* belonged wholly to the Priests, N. xviii. 15—18. And here the *people* are to feast upon them, and not to "forsake" the Levite within their gates, but admit him to a share in their enjoyment! The most complete contradiction obviously exists between the two sets of laws, supposed to be uttered, the first directly by Jehovah Himself, the second by Moses, within a few months of each other.*

Verse 23.—"The blood is the life, and thou mayest not eat the life." The Douay has, "the blood is for the soul, and therefore thou must not eat the soul." Bellamy has, "the blood is the soul, therefore thou shalt not eat the soul." Cahen agrees with Bellamy and the Douay, and adds, "this passage is very explicit for those who wish to understand it." We have previously treated the question of נֶפֶשׁ *NePeSh* as "soul" in the previous part of this Commentary on Genesis, Book 1, p. 42 and p. 76. The word which our orthodox translators render "life" here, they actually render soul in the next chapter, v. 6. In the Hebrew, v. 32 of cap. xii., is v. 1 of cap. xiii.

Chap. xiii. 1 to 5.—Here Moses says, "if a prophet" of a different faith arise, and his sign or wonder come to pass, "that prophet shall be put to death." Can we, therefore, wonder that the Jews put Jesus to death, the more especially as according to the Bible he endeavoured to introduce a new form of worship, and new doctrines amongst them? The word נָבִיא *NeBIA*, prophet, is used here as if the meaning were well known; it occurs once previously (Genesis, xx. 7), but does not seem to have been in general use until much later in the Jewish history.

Verses 6 to 10.—"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor

* Colenso, part 3, p. 475.

hearken unto him ; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him : but thou shalt surely kill him ; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die ; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Cahen points out how this would leave an opportunity for personal vengeance ; any person might make a false accusation of this kind. The command is evidence of how poor a conception of a loving God existed in the mind of the writer. In the Old Testament the persecuting spirit kills the heterodox, in the New it preserves him for eternal torment.

Verses 12 to 16.—“If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, let us go and serve other gods, which ye have not known : then shalt thou enquire, and make search, and ask diligently ; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you ; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God : and it shall be an heap for ever ; it shall not be built again.” Colenso says* that this law it is plain could never have been carried out in legal form. How were they to put a city on its trial for the offence in question, so as to give it an opportunity of clearing itself of the charge ? And was every city to be destroyed and utterly exterminated in this way, where perhaps an unruly mob, the majority, might have become for a time too strong for the better souls among them—and were these, too, to be involved in the general ruin ? The text gives no countenance to any abatement of the severe rigour of the law.

* Colenso, part 3, p. 478.

Chap. xiv. 5.—“The fallow deer.” The Douay has “the buffle.” Cahen, who says that the signification of most of the names is doubtful, does not translate this word at all, but simply puts in our alphabet the Hebrew word יחמור IChMOR, as to which translators differ.* Some of the names here, and in the Douay, are transposed, and the translations in Bellamy and Cahen vary. The “Pygarg” is simply the anglicising the Greek letters of the Septuagint. Our margin gives the word “bison” as a translation, but as some of the Greek lexicons translate “pygargos” as “weak, impotent, timid,” the marginal guess seems very far from the Septuagint view.

Verse 7.—There is here a repetition of the same error as that contained in Leviticus, xi. 5 and 6, as to the hare chewing the cud.†

Verse 12.—“The ossifrage,” in the Douay is “the grype.”

Verse 13.—“The glede,” Douay, “ringtail.”

Verse 15.—“And the owl, and the night hawk, and the cuckow.” The Douay has “the ostrich, the owl, and the larus.”

Verse 16.—“The little owl, and the great owl, and the swan.” The Douay, “the heron, the swan, and the stork.” In fact, in nearly every verse the birds are differently named in the two versions.

Verse 19.—“And every creeping thing that fieth is unclean unto you; they shall not be eaten.” This is contradicted in Leviticus, xi. 21 to 23, where certain creeping things are permitted.

Verse 21.—“Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien.” Bellamy says that this appears to be inconsistent with every principle of goodness and just dealing, as it is stated in the common version. The animal dies, and it is to be given or sold to one unaware of the fact. “Such a

* See Parkhurst, p. 221, Breslau 235, Newman 186, Gesenius 346, Buxtorf 141, Eichorn's Simonis 579.

† See Commentary on Leviticus, p. 315, and Colenso, part 3, p. 481.

proceeding," says Bellamy,* "would be reprobated in every civilised nation." Bellamy contends that the true translation is exactly the reverse of that given in our version. What a glorious revelation, where such questions can arise as to the true meaning of the Hebrew text.

Chap. xiv. 22 to 27.—"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, *of thy wine*, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, *or for wine, or for strong drink*, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee." Bellamy objects to the translation, urging that, if accurate, its effect would be to give an enormously large share in Etheridge's translation, to the Levite. In verses 23 and 24, the Targum of Onkelos reads Shekinah in lieu of "name," and so wherever the word thus occurs in this book. Colenso says: "In this passage, the permission is given that, if the way was too long, the whole of the *tithes* and *firstlings* might be turned into money; and the person must go up with this money in his hand, 'to the place which Jehovah shall choose,' and there buy with the money 'what his soul lusteth after, oxen, sheep, wine, strong drink, whatsoever his soul desireth;' and the good things thus provided were to be 'eaten

* Bellamy, p. 484.

† We commend the words we have italicised to the notice of our teetotal friends. See also Psalm civ. 15; Judges ix. 13; Proverbs xxxi. 6, 7; Isaiah xxv. 6.

before Jehovah' by the man and his household, and 'the Levite that is within thy gates—thou shalt not forsake him.' But no such provision is made for the conversion of the *firstlings* into money, in Numbers xviii. 17, a law supposed to be given by Jehovah himself only a few months previously, which says:—'The firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy; thou shalt *sprinkle their blood upon the altar*, and shalt *burn their fat for an offering made by fire*, for a sweet savour unto Jehovah.' And, as before observed, all the meat of the firstlings was expressly given to the *priests* by the law, in Numbers xviii. 18, where we read, 'And the flesh of them shall be thine, as the wave-breast, and as the right shoulder are thine.' So, too, the *tithes* were expressly to be consumed by the Levites, except a tenth of them, which they were to give to the *priests* by the law in Numbers xviii. 25—32, where it is said, verse 31, 'Ye (the *Levites*) shall eat it *in every place*, ye and your households; for it is your reward for your service in the tabernacle of the congregation.' Here, however, in Deuteronomy xiv. 22—27, it is ordered, in direct contradiction to the above laws, issued, according to the story, *from the mouth of Jehovah himself*, Numbers xviii. 8, 20, 25, a few months previously, that the man who offers, and his family, and 'the Levite that is within his gates,' shall make a feast upon the produce of both the priests' firstlings and the Levites' tithes, at *Jerusalem*, xii. 6, 17—19, xiv. 22—27, xv. 19—23, whereas the Levites were to have eaten them at their homes 'in every place.' " *

Chap. xv. 4 contradicts verse 11.—The former, although softened down by our translators, stating that there shall be a time when "there shall be no poor amongst you;" while the latter declares that "the poor shall never cease out of the land."

Verses 12 to 17.—See Exodus xxi.; there are several differences between the two laws. Here the servant is not to be sent away empty; in Exodus the contrary is implied. Here the same law applies to man-servant and maid-servant; not so, however, in Exodus. There the servant, whose ears

* Colenso, part iii. p. 482; but see Horne, vol. iii. p. 288.

are to be bored, is to be brought before the judges ; here nothing is said as to any judicial formula, and the reason—*i.e.*, the leaving in captivity the wife and children—is omitted.*

It is clear from Jeremiah xxxiv. 8—17, that the Jews themselves paid no attention to this law until about the time of Jeremiah, when it was temporarily observed, and soon again neglected. A grave question arises whether, until the supposed finding the book of the law in the days of Josiah, the Jews knew anything whatever of these commands.†

Chap. xvi. 1.—The month Abib appears to have been the only month named in the early books, the others go by numerals. אֲבִיב ABIB, or, as the Douay calls it, the month of new corn, corresponds in great part to April, as the month, says Cahen, in which the corn commenced to ripen in Palestine, and is afterwards called נִיסָן NISēN. The names‡ of months held by the Jews are, like those of the angels, all of Chaldean origin.

The following is the table of the Jewish months, as observed after the Babylonian captivity :—

1.—נִיסָן NISēN or Abib, corresponding to March and April, and commenced the religious year it had thirty days.

2.—זִיו ZIU or אֲיִיר AIIR, corresponding to April and May, had twenty-nine days.

3.—סִיוֹן SIUN, corresponding to May and June, had thirty days.

4.—תְּמוּזֶה TheMUZ, corresponds to June and July, had twenty-nine days.

5.—אָב AB, corresponds to July and August, had thirty days.

6.—אֱלוּל ALUL, corresponds to August and September, had twenty-nine days.

7.—תְּשֵׁרִי TheShRI, corresponds to September and October and commenced the civil year, had thirty days.

8.—בּוּל BUL, also called מֶרְכֶּשֶׁן MeRCheShUN, corresponds to October and November, had twenty-nine days.

* See "The Bible : What it is." Commentary on Exodus, pp. 250-62, and Colenso, part iii. p. 497.

† See Colenso, part iii. p. 499.

‡ See Cahen, Deuteronomie, p. 72, and Horne, vol. 3. v. 166.

9.—כסלו KeSLU, corresponds to November and December, had thirty days.

10.—טבת TeBeTh, corresponds to December and January, had twenty-nine days.

11.—שבט SheBeT, corresponds to January and February, had thirty days.

12.—אדר ADeR corresponds to February and March, had twenty-nine days.

These months being nearly lunar months, in order that they might always fall about the same season, the Jews added every second or third year, an intercalary month called UADeR or second ADeR.

"It appears," says Dr. Inman, "the ancient Greek year, like the Jewish, commenced at the autumnal equinox. The division of the year into months, does not appear to have been general among the Hebrews for some considerable time after the Grecian captivity, and having adopted the ancient Greek calendar, they never materially improved upon it, until their second expulsion from Jerusalem. This drove them once again amongst people more intelligent and less obstinate than themselves, and who, as it were, compelled them to adopt new ideas."*

Verses 16 & 17.—As the Israelites are forbidden to present themselves empty-handed, whatever else the Pentateuch may fail in, it is clear that it makes admirable provision for the priest. The sacrificial regulations are not peculiar to Hebrew worship. "Some regarded the offerings," says Kalisch,† "simply as *presents* given to the gods in order to secure their good graces: just as in many primitive politics, subjects are not allowed to approach their king without a gift, that they may constantly be reminded that all their possessions properly belong to him. It was an old aphorism, 'Presents win gods as well as kings.' The ancient Hebrews were not strangers to a similar notion; they were commanded 'not to appear before God empty;' the Hebrew names for sacrifice in general mean properly *gift* or *present*; and writers in the latest periods warned the people not to offer faulty or valueless animals, such as, if presented to a prince or a governor,

* Ancient Faiths, vol. 2, p. 860.

† Leviticus 4.

would fail to secure his gracious reception ; though of course enlightened men proclaimed that God, the Lord of the Universe, does not *require* man's poor offerings. Hence arose the idea that the richer the gift, the greater the favour which it secured.

“The Athenians could never understand why the gods so often allowed them to be defeated by the Lacedæmonians, since they always offered the fairest and most numerous, their enemies scanty and paltry sacrifices. In every invocation to the gods, an allusion to generous offerings previously presented, was deemed most efficacious, and to determine the final issue. Roman authors attributed the security and growth of the empire to the scrupulous observance of sacrificial and other rites ; while, on the other hand, it is reported that the Thoës, a tribe at the confines of Thrace, who entirely neglected sacrifices, vanished utterly from the earth, with their towns and property. It was made a matter of calculation or barter, how much was required to attain a certain end, for the gods do nothing gratuitously, they sell their goods to men ; health might be purchased by a calf, wealth by four oxen ; a royal crown cost a hecatomb ; while more trifling bounties might be acquired by a cock, a wreath of flowers, or even a handful of frankincense. On ordinary occasions, and when no great boon was demanded, no efforts were made to offer valuable gifts. The Greeks often appropriated to the gods insignificant, if not absolutely worthless parts of the victims ; they were therefore taunted and ridiculed by the comic poets for the folly and selfishness which expected benefits for nothing. But when important objects were to be gained, or great events to be signalised, the *number* of sacrifices was deemed most essential. It became a matter of ambition and self-interest to slaughter hecatombs. Marius vowed one in the Cimbric war, Æmilius Paulus in the Macedonian. After the discomfiture at Lake Thrasymene, three hundred bulls were sacrificed to Jupiter ; white cattle to many other gods of the first rank ; and to the rest, victims of less value. On one occasion the Syracusans offered 450 oxen to Jupiter. The Athenians killed annually, in commemoration of the battle of Marathon, 500 goats in honour of Artemis Agrotera. Olympias, the mother of Alexander the Great, offered a thousand animals

of every domestic kind. At the death of Tiberius and the accession of Caligula, it is computed that about 160,000 victims, principally oxen and calves, were slaughtered in Rome. In fact, the opulent, however wicked, believed that they possessed the power of obtaining from the gods whatever they desired, and of thus triumphing over the poor or the thrifty. From this conception there is but one step to the idea that the gods can be *forced* into compliance with the petitions of the worshippers, and this idea frequently occurs in the Hindoo mythology of later periods. The Hebrews also occasionally carried the number of sacrifices to an excess. It is reported that David, when conveying the ark of the covenant from the house of Obed-Edom to Jerusalem, killed an ox and a fatling after every sixth step; that Solomon, when his succession was secured, offered 1,000 animals; when he was anointed, 1,000 bullocks, 1,000 rams, and 1,000 lambs; and when he consecrated the temple, 22,000 oxen and 120,000 sheep. It is indeed more than probable that most of these numbers are largely exaggerated, as, in fact, Solomon is finally related to have killed animals 'that could not be told nor numbered for multitude.' But they prove at least that the Hebrew historians not only regarded them as possible, but wished them to be considered as historical, for the greater gratification of their heroes and of the events which they recorded. In other cases, the sacrifices were conceived as real *food* presented to the gods, who were supposed actually to consume the offering, either by eating it bodily or by inhaling the smoke when burnt. 'The gods,' says Lucian, 'feed on ambrosia and nectar; but they delight most in the steam of the fat that rises with the smoke of the sacrifices, and in the blood of the victims poured by the offerer round the altar.' This notion has by many antiquarians been considered the first origin of sacrifices. The *lectisternia* of various ancient nations require but a passing allusion. They generally consisted of tables covered with the most delicious viands, and of sumptuous couches on which the images of the gods were placed reposing, as if actually partaking of the dainties. They were customary among the Persians. They occur in the apocryphal narrative of Bel and the Dragon in Babylon. They have been noticed among some Tartar tribes. They were familiar to

the Greeks and Romans. In Homer, Neptune is described as 'sitting down to sacrificial meal and enjoying it.' The gods were even considered to eat the flesh of human sacrifices; and Dionysos bore distinctive names descriptive of that attribute. The early Romans offered to Jupiter Dapalis a piece of *roast* pork with wine. We have a detailed description of the first grand *lectisternia* prepared at Rome, in honour of Apollo, Mercury, Neptune, Latona, Diana, and Hercules. On the capitol, the Romans gave annually to Jupiter a banquet or *epulum*, to which Juno and Minerva were invited, and at which the gods reclined on a couch, while the goddesses, in accordance with Roman views of propriety, sat in chairs. Some ordinances and expressions of the Old Testament compel us to suppose that similar notions were, in early times, entertained by the Hebrews also. The shew-bread table, with the constant and regularly renewed loaves, the type of the ordinary and daily sustenance in the East, points unmistakeably to the cereal food primitively placed before the Deity, though, of course, in the Pentateuch, that origin is effaced as much as was at all possible. Animal sacrifices were to be accompanied by vegetable and drink-offerings, and all oblations whatever were to be presented with salt; evidently because human repasts consist not of meat alone, but of bread and wine, and salt is indispensable in the preparation of food. The term, 'an offering made by fire to the Lord,' used in reference to every class of sacrifice, is in some passages explained by the phrase, 'food of the offering made by the fire to the Lord,' or 'food of the offering made by fire for a sweet odour;' and the offering itself is repeatedly called *food of God*. These phrases undeniably betray the rude conceptions held by the people in its earliest stages, and, even while in exile at Babylon, the Jews, imitating the custom of the land, 'prepared tables to God, and filled the goblet to Meni.' But it is equally indisputable that the terms in question were gradually understood in a more spiritual or refined sense, and that they were so taken in the Pentateuch. For it is evident that the expression, an offering 'for sweet odour,' must have originated when the chief sacrifices consisted of incense and other fragrant substances; yet in the Pentateuch it is retained for the most offensive smell of burnt meat and

fat, hides, feathers, and flour ; while, on the other hand, it is never employed with reference to the burning of frankincense. It took, indeed, such deep root in the language that even Josephus spoke of sacrifices as the 'daily food' of God ; and the apostle Paul described the voluntary gifts sent to him by the congregations as 'an odour of sweet smell, a sacrifice acceptable, well pleasing to God.'"

Verse 18.—"Judges and officers shalt thou make thee in all thy gates."

"So far from there having been a code of written law," says Dr. Inman,* "we notice that David himself administered judgment in person, for we find Absalom saying, when any man that had a controversy came to the king for judgment, 'See thy matters are good and right, but there is no man deputed of the king to hear thee : oh, that I were made a judge in the land, that every man which hath any suit or cause, might come unto me, and I would do him justice.' (2 Sam. xv. 2—4, see also 2 Sam. viii. 15). It is perfectly clear that David could never have known the law as laid down in Deut. xvi. 18, 'Judges and officers shalt thou make thee in all thy gates ;' nor the command in Deut. xvii. 18, which enjoins upon the king the necessity of making a copy of the law, and to read therein all the days of his life. Nor could he have known that of Deut. xix. 17, where it is laid down that the proper tribunal for controversy is one composed of the priests and judges ; nor that of Deut. xxi. 5, where it is enjoined that it is to be by 'the priests, the sons of Levi,' that every controversy shall be tried ; nor that of Deut. xxv. 2, where a judge, and not a king, is spoken of. It is doubtful indeed if Levites existed in the days of David. Throughout the whole of the career of the first king of Jerusalem, whose piety has almost passed into a bye-word, we find no reference to Abraham, nor to any of his immediate successors ; there was no attention paid to Sabbath or Passover, nor to the assembling of all the males three times in a year before the Lord (Exod. xxiii. 17). We hear nothing of the feast of Pentecost, of the feast of Trumpets, of the great day of Atonement, nor the feast of Tabernacles. There is, however, a reference made to them in 2 Chron. viii. 13,

* Ancient Faiths, vol. 2, p. 40.

which is manifestly a modern fiction, written at a very late date. Again, we find that this monarch, whose anxiety to keep the law of the Lord, is conspicuous through those psalms which are traced to his pen, seems to have been utterly ignorant of the law enunciated in Deut. vii. 3, and Josh. xxiii. 12, 13, in which marriage with strangers, the remnant of the ancient inhabitants, is strictly forbidden, for he made no scruple in marrying a daughter of Salmai, King of Geshur, from whom, indeed, sprang his rebellious son Absalom. Of the country of Haggith, Eglah, and Abital, we are not informed. Equally ignorant with the father was the son, since Solomon did not fear to marry women from Egypt, Moab, Ammon, Edom, Zidon, and elsewhere. (1 Kings xi. 1)."

Verse 21.—"Thou shalt not plant thee a grove of any trees near unto the altar of the Lord." The word translated "Grove" is אֲשֶׁרֶת ASheRE, and this Kalisch says,* "Is the image of the Astarte or Venus, worshipped by the Phœnicians and Aramæans, not 'groves,' which signification is perfectly unsupported." So far as we are aware, the word occurs before in Exodus xxxiv. 13, Deut. vii. 5, and xii. 3. Cahen says, "Selden explains the Hebrew word Asherun, by the images representing Astarte."† Gesenius, who regards the proper and primary signification of the word ASheRE as afterwards neglected and obliterated, speaks of it as used to denote the companion and consort of Baal and *her image*, and perhaps, generally, images of idols, at least those of a particular kind.‡

The kind of images referred to, is made very clear by Dr. Inman, and will need but little explanation to those familiar with the works of Dulaure.§

Dr. Inman,|| says Asherah is "Translated *grove* in the English Bible. There is some difficulty about the meaning of this word, inasmuch as it is associated with 'image pillars.' These being emblems of the male organ, would lead to the belief that the Deity was masculine; but the ׀ at the end of the word indicates a feminine idea, and sug-

* Exodus, p. 588.

† Deuteronomie, p. 39.

‡ Lexicon, p. 90, and p. 661; see also Parkhurst, p. 47.

§ Des Divinités Generatrices, p. 194, and p. 88.

|| Ancient Faiths, vol. 1, p. 307.

gests that Asherah—*i.e.*, the female organ, was the counterpart of Asher ; if so, the emblems would be offerings to the goddess. That they were so, we may judge by the inscription which Lucian records as existent on the two enormous phalli in the vestibule of the temple of the Syrian goddess—*i.e.*, that they were erected by Bacchus to his mother Juno. Amongst the Phœnicians, Asherah was a goddess. We may fairly conclude, then, that the word in question typified the female creator under her mundane form. Asherah and Ashtoreth are equivalent to each other. The idea embodied in our word *grove* has nothing to do with a clump of trees, for we find (1 Kings xiv. 23) that groves were erected ‘under every green tree,’ and that they were objects of worship (Judges iii. 7). When worshipped, they were associated with Baalim, as husband and wife. It has been abundantly proved, that the image of Baal, or Asshur, was characteristic of his sex ; we presume, then, that the emblem of Asherah would be equally so. That it was so in many instances, the learned author of ‘The Remains of the Worship of Priapus in the Middle Ages’ has demonstrated, for he has figured four stone images of women (which existed till within very recently over the porches of certain churches in Ireland, and may still be seen in museums), in which the ‘Asherah’ is exposed in so flagrant a manner, that we cannot exhibit it pictorially. The same author depicts other images which have existed, or which may still be seen in ecclesiastical buildings elsewhere, wherein attention is drawn by a female to that part which characterises her sex. The same writer remarks that, amongst the Irish, the figures in question were considered as charms to bring good fortune ; and we have already mentioned that the feminine emblem for a very long period, and over a vast extent of country, has been considered as a talisman to bring good luck. Now, amongst the Phœnicians, *Asherah*, or ‘the grove,’ was the goddess of good fortune, and we thus obtain evidence confirmatory of our views. But it is probable that the naked truth was generally veiled under certain emblems, and it behoves us to ascertain what these were. The most simple form which was adopted was the closed, or slightly opened mouth, placed uprightly.”

Dr. Inman refers to an Egyptian seal given by Layard in

his "Nineveh and Babylon," p. 156, where Harpocrates, seated on the mystic lotus, is depicted adoring the Yoni.

Kalisch says :* "Asherah, or Ashtaroth, the Phœnician Goddess Ashtarte, was in almost every respect the counterpart of Baal, with whom she was generally worshipped in conjunction, and hence bore also the appellation *Beeltis*, the supreme female divinity in the Assyrian Pantheon, 'the mother of the gods,' or 'the great goddess,' or 'queen of the lands,' sometimes called the wife of Asshur, but more safely to be taken as the wife of Bel-Nimrud, the second member of the governing triad of Assyrian gods; for she was the goddess of the moon, and appears in inscriptions under the name *Tanais*, or the Persian Artemis, and as the goddess of war and the chase. She was therefore called 'the queen of heaven,' or *Urania*, and represented either with a woman's head, or the head of a bull, the emblem of royalty, and with horns, generally three, in the form of the crescent, and later a star between them; for she was Venus as planet, or in the Babylonian mythology *Ishtar*, 'queen of the land,' the 'queen of all the gods,' 'the beginning or mistress of heaven and earth,' and especially 'goddess of war, battle, and of the chase,' the 'queen of victory,' the 'fortunate or happy;' she was the passive or female principle of conception and birth, or the element of water, and therefore the goddess of fruitfulness termed *Mylitta*, and worshipped, especially by women, with cakes, libations, and incense. So universal was her service that her name was employed to express foreign deities in general; it flourished in Judah, especially under Manasseh, in Israel, under Ahab, and it was coupled with rites involving the grossest and most sensual forms of natural religion, and probably representing the remains of even ruder notions and more revolting practices. Hence in the Assyrian period, the Hebrews adopted easily the trans-Euphratic service of the 'tents of the maidens,' kindred to that of Ashtarte, because also requiring the chastity of virgins as an offering to the Deity."

Verse 22.—"Neither shalt thou set thee up any image; which the Lord thy God hateth." The word translated "image" is in the margin, and by Bellamy, called "pillar"

* Leviticus, p. 358.

or "statue." Cahen makes it "stèle." In Genesis xxviii. 18 and 22, the same word is written "pillar." Some Jewish commentators point out that Jacob's action was apparently agreeable to God, although directly against this commandment. The "hate" here spoken of, manifested itself in "love" for Jacob.

Chap. xvii. 2 to 7.—These manifest the existence of 'Tsabaistic forms of worship, and read with chap. xiii. 6 to 10, show the stringent courses resorted to, to sustain the Hebrew theocracy.

Verse 5.—There are several words of this verse wanting in the Septuagint version. The Douay apparently follows the Septuagint here.

Verse 9.—"Thou shalt come unto the priests the Levites." Kalisch points out that while by the Book of Numbers the Levites were kept clear and distinct from the priests who were the descendants of Aaron only, yet throughout the Book of Deuteronomy the writer speaks as if the priests and Levites were identical, that is, as if the priests were the whole tribe of Levi, and observes further that in Deuteronomy the Levites are represented as performing offices "from which they were in the other books rigidly debarred, and which were reserved for the priests exclusively."*

Verse 14.—"A king." Septuagint has "a chief." Cahen says, "Doubts have been raised as to the authenticity of this command."† The opinion of many critics is that it is an interpolation after the era of Solomon, and it is certainly contrary to the general tenor of the Pentateuchal constitution.

Verse 14 to end of chapter.—Cahen‡ remarks that doubts have been thrown upon these verses as being out of harmony with the general theocratic spirit of the Pentateuch, and inconsistent with the conduct and language of Samuel when the people demanded a king. The law§ against the increase of wives is regarded as posterior to the excesses of Solomon and Rehoboam.

Chap. xviii. 1.—"The priests the Levites, and all the tribe

* Kalisch, Leviticus, pp. 584 to 599.

† Cahen, Deuteronomie, p. 79. See Colenso, part 3, p. 509.

‡ Deuteronomie, p. 78.

§ But see Hornbeck contra Judæos, lib. 7, cap. 6, p. 518.

of Levi, shall have no part nor inheritance with Israel : they shall eat the offerings of the Lord made by fire, and his inheritance." Kalisch* makes this "The priests the Levites, the whole tribe of Levi," and urges that this part of the text is in direct contradiction to the book of Leviticus, where the portions of the sacrifices were strictly limited to the children of Aaron. Colenso points out how the translators, by adding the word "and" before "all the tribe," have modified greatly the meaning of the original.

On verses 6 to 8, Colenso comes to the conclusion that at the time this was written, the Levites as a body were not very desirous of being employed at the sanctuary, and thinks this corresponds to the state existing at the close of Manasseh's, or beginning of Josiah's reign.

Verse 8.—"They shall have like portions to eat, *besides that which cometh of the sale of his patrimony*." What patrimony† did this mean? In Numbers xviii. 20, it is apparently distinctly put that Aaron and the Levites are to have no part or inheritance in the land. Cahen says that the passage italicised is difficult, and has the appearance of a marginal gloss which has slipped into the text.

Verses 10 and 11.—"There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Verse 10, "or an enchanter," Cahen renders as 'one consulting serpents. The Douay, as one that "observeth dreams or omens." Bellamy says that "an observer of times," "is neither a translation nor even a true comment on the original," and puts it "revealing discovers by a cloud." Verse 11, "a consulter with familiar spirits or a wizard," Cahen translates "one interrogating Ob or Idoni."‡ Bellamy renders it "consulteth a basilisk," and says "This word אֹרֶב AUB was the Egyptian name for the basilisk. It was a saying amongst the ancients, 'In the most virulent poison is con-

* Leviticus, pp. 209, 599; and see Colenso, part 3, cap. 11.

† See note to Etheridge's Translation of the Targums, p. 515.

‡ See on this Bryant, Ancient Mythology, vol. i. p. 473, and Rev. J. B. Deane on Serpent Worship.

tained the greatest medicine,' and as the basilisk was supposed to be the most poisonous of all the serpent genus, which creature was revered by all the Eastern nations at that period, they concluded also that by it they might obtain the greatest knowledge concerning hidden things."

Verse 14.—"Hearkened unto observers of times." Belamy has "will report by clouds," and in a note says: "I am here led to take some notice of the ancient mysteries of the Greeks, called the *Eleusinian Mysteries*, or the mysteries of *Eli-Sini*, my God of *Sini*. The *Eleusinian Mysteries* were mysteries, or sacred rites, appertaining to the worship of God, were divided into two parts—viz., the greater and the lesser mysteries. The lesser mysteries were open to all, but the great mysteries were only known to those, a small number of the initiated, who had the privilege of communicating a knowledge of future things. This is the same as is said by Eusebius. The unlearned were confined to the literal observation of the laws of Moses; but the learned were admitted to the contemplation of a more refined philosophy, who explained the figurative sense." We also learn from Herodotus, Diodorus Siculus, and the Christian fathers, that the Asiatic Colonists who peopled Greece, brought with them their religious doctrines and professions. Greece appears to have been peopled from Egypt and Babylon; for Herodotus says, that most of the Gods came from the Egyptian colonies of Cecrops, Inachus, and Danaus, and some also from the Pelasgians. The same historian also says that the Grecian Bacchus was from Egypt, was called Dionysos, by Melampus—Herod. lib. ii. c. 47, which is *Dionisius*; who was Moses. See Exod. xvii. 15, *Fehovah Nissi*, which without the Latin termination is *Dio-nissi*. Hence it does appear that when the Hebrews on their conquest of the land of Canaan, had established the worship of God, and when the certainty of divine communication at Mount Sinai had reached Greece, the Greeks adopted the theology of the Hebrews, and called their mysteries the mysteries of *Eli-Sini* or of my God of *Sini*. Which afterwards were called *Eleu-Sini*—his God of *Sini*, or the mysteries of the God of *Sini*. And hence the term *Eleusinian Mysteries*, or the mysteries celebrated in the rites and ceremonies by the ancient true worshippers of God from Adam

to Moses. This appears to have given the name to the city Eleusis, where these mysteries were celebrated; like the words ΕΛΛΕΙΣΕν Ιν ΕΛΙΟΥ which are only the Hebrew הללו יה *Hallelujah, praise ye Jehovah,* and עליון *most high,* in Greek letters. In my 'History of all Religions,' I have shown that the ancient Bacchus was born in Egypt, and that he was Moses. Diodorus Siculus records three Bacchuses—and Nonnus in his Dionysiacs, or mysteries of *Dio-nissi, i.e., Jehovah-Nissi,* mentions the three Bacchuses. Bacchus, which signifies *great*, was successively applied to the three, who stood at the head of the dispensations—viz., Adam, Noah, and Moses. The remembrance of the first Bacchus was celebrated on the sixth day of the mysteries at Eleusis, in perfect conformity with the creation of man on the sixth day. A passage in Nonnus, who had studied the Mythology of Bacchus, will show that the third Bacchus was Moses. 'And the goddess delivered the child to the priestess of Eleusis. The nymphs of Marathon, crowned with ivy, danced around the young Bacchus to celebrate his birth; they shook the Attic torch at night. They instituted sacrifices in honour of the old, and of the new Bacchus,'—viz., the morning and evening sacrifices which had been handed down from Adam and Noah. It must also appear to the reader, that the goddess who delivered the child to the priestess, was the daughter of Pharaoh, for at that period the sons and daughters of kings were priests and priestesses; and that the *nymphs* were the maidens of the daughter of Pharaoh, *Exod. ii. 5.* Thus the Greeks, who originally made up a mythology or system of fables, by perverting the rites of Bacchus, or Moses, gave this name to various supposed divinities in the theogony of Greece, to find the origin of theogonies of other nations, and established this heathen worship at one place, Eleusis, after the manner of the Hebrews at Shiloh."*

Chap. xix. 1 to 13, in fact, is a repetition, with slight variation, of the legislation as to cities of refuge in Numbers xxxv. 11, &c.; but, says Cahen, while there is here an order for three cities of refuge, and a provision for adding three others, if the Lord shall enlarge thy coast, in Numbers, which passes for a book written prior to Deuteronomy, six

* Bellamy, p. 494.

cities are mentioned without any such conditional clause, "which has made some commentators think, and not without reason, that the command in Numbers is later than the one here given, and that the compilers have by error inserted one before the other."*

Chap. xx. 10 to 18.—"When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it; and when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword; but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee: that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God."

This is most certainly a noteworthy specimen of a revelation from God. The city approached must have been one against which the Jews made voluntary war; a city out of the land of Canaan. The Jews are to offer it peace, and if the city accept the peace, the people are to be slaves, for the word at the end of verse 11 is עֶבְדֶּךָ OBeDUK, and is the same servitude as that of the bought bondsman. If the city prefers its freedom, then there is to be no mercy: "thou shalt smite every male thereof with the edge of the sword." These comparatively merciful commands were in relation to

* Deuteronomie, p. 84.

† See "Bible: What it is," Exodus, p. 250.

the inhabitants of the cities afar off, for the six peoples mentioned in verse 17, there was not to be even the faintest glimpse of mercy. Bellamy regards verse 16 as inhuman and contradictory to other texts. He says: * "It is said 'every one shall be put to death for his own sin.' But infants and sucklings could not offend, therefore these words cannot be applied to the merciless precept of saving alive nothing that breatheth." Bishop Colenso says: "It is well that we are no longer obliged to believe that the above frightful command emanated from the mouth of the most Holy and Blessed One. This does not apply to the cities of Canaan only. But *any* city which the Israelites might decide for any cause 'to fight against' if it did not surrender on the very first summons, 'make an answer of peace,' and open to the foe, on the condition of becoming tributaries and servants, was, according to this injunction, to be besieged and captured, and to this end the express aid of the Almighty is promised, and then all the males, except young children, are to be put ruthlessly to death."

Verse 19.—"For the tree of the field is man's life." The Douay translates these words "For it is a tree and not a man." The marginal note to our authorised version makes the text say that the tree is to be employed in the siege; the text itself saying that the tree is not to be cut down to be employed in the siege. Bellamy says that there are three errors in the common version of this verse, and translates the words "the tree of the field is for man." Cahen gives the same translation, but says the passage is difficult to translate.

Chap. xxi. 10 to 14.—"When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails: and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her.

husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her."

In verse 14, instead of "then thou shalt let her go whither she will," the Targum of Onkelos reads, "then thou mayest send her away by herself." It is not quite clear to what captives this applied, for in verse 16 of the previous chapter total extermination was decreed against the Canaanites: "thou shalt save alive nothing that breatheth." Supposing it to apply to the tributaries of c. xx. 11, or the "women" of verse 13, then it amounts to the provision that if a Jewish soldier saw a beautiful woman amongst the captives, he could take her home, use her as a wife until he grew weary of his prize, and then he might desert her. He was only prohibited from selling her, but there is nothing in the text to prohibit him from turning her out penniless and destitute. The text does not imply that he ought to provide the ruined woman the means of existence. Clearly the writer of the Targum of Onkelos assumed the right of the sated captor to get rid of the burden of the woman of whom he had become tired. Colenso adds, "Here also we have the manners and customs of the writer's age exhibited." "The Persian Cyrus, or the Roman Scipio, though heathens, taught by their lives a higher morality than this, which, besides the inhumanity involved in it, practically sanctions concubinage and polygamy." Bellamy, who puts the blame on bad translation, admits that, according to the authorised version, the text involves "a total departure from the principles of justice and of humanity," and that by it "a man was authorised to take a woman, and after having made her his wife, he was at liberty to send this helpless stranger from his house, without making any provision for her future support."

Verse 15.—"If a man have two wives." Cahen says "this is the only place [in the law] where polygamy is treated of. The Patriarchs had concubines but only one legitimate wife." "Nor can the verse be taken as limiting polygamy to two wives." (See Genesis, iv. 19, as to the two wives of Lamech, and xxix. 23 and 30, as to Jacob.) Later we find polygamy commonly practised amongst the Hebrews.

Verses 18 to 21.—“This law,” says Horne, “has been stigmatised as being both inhuman and brutal.” Horne first defends the law, and then says, “We do not read in the whole Jewish history of this law having been carried into execution.”* Cahen observes, “Jarhi said that they killed the son to prevent the continuance of his bad conduct, but this is not very likely; nations do not kill a man for that which he will do later.” Rosenmuller admits the harsh character of the law, but pleads for it as necessary amongst the people and in the climate where it was given.

Chap. xxiii. 1.—“He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.” Cahen translates this, “Qu’un homme mutilé ayant les testicules ecrasés ou coupés ne vienne pas dans l’assemblée de l’Eternel,” and says, “c’est une espece de castration encore en usage dans l’Orient, et qui consist a amollir aux enfans tres jeunes les testicules dans l’eau chaude et a les comprimer ensuite.” The Vulgate, which is followed by the Douay, writes it “eunuchus attritis testiculus.” Matthew xix. 12, seems to shadow out a different doctrine. According to Demetrius,† Bishop of Alexandria, if the Pentateuch remained in force in the third century, the famous Origen would have been excluded from heaven in consequence of a too literal observance of the text in Matthew.

“The exclusion,”‡ says Colenso, “of a bastard to the tenth generation from the privileges of the sanctuary, while the father, the guilty cause of his child’s illegitimate birth, was not excluded, seems, to our modern sense of right and equity, most unjust.” It is also directly opposed to the spirit of chap. xxiv. 16, and Ezekel xviii. 20.

Dr. Inman says,§ “The opening of this particular chapter of Deuteronomy, is one which is very disgusting to the thoughtful mind. It thrusts upon us the belief that the Almighty thought more of the representative triad, the emblem under which He was worshipped on earth, than He did of the feelings of the heart. To our ideas, it is repugnant

* Horne’s Introduction, &c., vol. i. p. 569.

† See Mosheim, 3rd cent. part 2, chap. 3, sec. 14.

‡ Part 3, p. 531.

§ Ancient Faiths, vol. 2, p. 245.

that one, who from the greed of parents, or from the misfortunes of war and slavery, has become an eunuch, should by that very fact be deprived of all spiritual comfort. The notion is itself contradicted by other portions of the Bible, and we shall not greatly err if we attribute the law thus enunciated to human, rather than to divine, agency. We are fortified in the view thus taken by the consideration of the second and third verses, wherein it is enacted, that a Mamzer, an Ammonite, and a Moabite, shall be excluded for ten whole generations from the congregation of the Lord. Modern Christians believe that the Almighty rejoices to receive into His fold all or any who were outside; not so, however, the Jews. They had been told so constantly by their teachers that they were a chosen people, specially beloved of God, as to believe thoroughly that they stood in the position of His earthly spouse. They were, therefore, as jealous of admitting any one into their number, as a wife would be if she saw another woman trying to steal her husband's love. We shall see still farther reason to believe in the human origin of the law, when we have ascertained the real signification of Mamzer. In our Bible, the word is translated 'a bastard,' but this, as Spencer very justly remarks,* is evidently incorrect; for bastards, such as were Pharez, the son of Judah by Tamar, Jephthah, the son of a strange woman, and Amasa, the son of a strange father (2 Sam. xvii. 25), who seems not to have been married to Abigail, were not excluded from the congregation. Still farther, we are distinctly told that there was a portion of the Mosaic law which prevented children from suffering from the sins of the fathers, and to exclude nine generations from participation in religious worship, because a parent had been adulterous, was contrary to the spirit of the Jewish institutions. To obviate the difficulties involved by the ordinary interpretation, Spencer inquires closely into the real significations of the word, and concludes that it really signifies 'a stranger,' 'a gentile,' 'an alien,' or 'a foreigner.' With this meaning, every difficulty vanishes. We see, as it were, the ancient Jews reproduced in the modern Arabic Mahometans, who consider their temples defiled if entered by a Christian."

* "De Legibus Hebræorum," pp. 105, *et seq.*

Verses 4 and 5.—There is a direct contradiction between these verses and chap. ii. 29, where, as Cahen points out, the Moabites are said to have provided food and water for the Jews; nor is it anywhere pretended that the Ammonites had anything to do with hiring Balaam. David was within the ten generations from Ruth the Moabitess, and to avoid this difficulty, the Jewish writers have pretended that the text does not include Ammonite or Moabite women.*

Verses 12 to 14.—Colenso points out† that these verses are evidently unhistoric, as it would have been impossible for the aged and infirm, sick persons, and young children to have complied, and he draws special attention to the extraordinary wording of verse 14. What we cannot understand is, how the Bishop of Natal could afterwards write that “in the Book of Deuteronomy itself,” read in a proper spirit, “we shall find the living bread which our souls may feed on—we shall find in it the word of God.”‡

Verses 17 and 18.—On these verses see Colenso, part 3, p. 534. Cahen, *Notes Supplémentaires Deuteronomie*, p. 170. Dr. Inman's *Ancient Faiths*, p. 168, vol. 2. Dulaure's *Differens Cultes*, vol. 2. Voltaire's *Defense de Mon Oncle*. It is noteworthy that the same word קרש *QeDeSh*, which is in other parts of the Bible translated righteousness, is here rendered as the equivalent of a most abominable offence.

Chap. xxiv. 1.—Any one reading this verse must be struck with the strange facility with which one of God's chosen people might get rid of his wife, if “she found no favour in his eyes.” Cahen says that the Talmudists have much discussed what it was intended to mean by “some uncleanness.” The same word occurs, xxiii. 14. Ouziel translates the word “uncleanness,” as if it were “transgression.” The pious Bellamy is so struck with the text that he objects to the translation, admitting that as it stands, “we are led to suppose that if a man took a woman, and made her his wife, it was in his power by pointing out some imperfection in her, to divorce her and turn her out of his house.”

Verse 2.—It would appear here as if a divorced woman might in any case re-marry, but by Leviticus xxi. 7 the priests

* Deuteronomie, p. 99. † Part 1, p. 39. ‡ Part 3, p. 629.

are forbidden to marry a divorced woman, who is placed in that verse on a level with a woman who is a prostitute.

Verse 7.—“If a man be found stealing any of his brethren of the children of Israel, and make merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.” This limits the punishment for man stealing to the case where the one stolen happens to be an Israelite. We have already referred to this in dealing with Exodus xxi. 16.*

Verse 16.—This verse has already been dealt with in treating Exodus xx. 5,† to which it is in direct contradiction, as it is also to Exodus xvii. 14 and 16, and other texts; but see also Jeremiah xxxi. 30, and Galatians vi. 5 and 7.

Chap. xxv. 5 to 10.—Colenso, who declares that a similar practice obtains amongst the Zulus, says: “This law that a brother must take to wife his dead brother’s widow, must in all cases, where the surviving brother was already married, not only have permitted and encouraged, but even enjoined, polygamy under the penalty of a lasting disgrace.”‡ In fact, according to Cahen§, the practice ceased amongst the Jews in the 11th century in consequence of the interdiction pronounced by Rabbi Guerschone against polygamy.

Verses 17 to 19.—On this|| see Exodus xvii., where, however, there is nothing recorded inconsistent with fair battle on the part of the Amalekites.

Chap. xxvii., 2 to 8.—“And it shall be, on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster. And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the Lord thy God, an altar of

* “Bible: What it is,” Exodus, p. 253.

† See Book 2, Exodus, p. 221.

‡ Part 3, p. 536.

§ Deuteronomie, page 106.

|| Bible: What it is, p. 214.

stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the Lord thy God. And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly."

Colenso* points out that in the Samaritan Pentateuch, the above passage is, with trifling variation, also inserted after v. 17 of Exodus xx. In v. 4, instead of mount Ebal, the Samaritan reads mount Gerizim.

Upon this point, Kennicott writes as follows, Diss. i. p. 96: "It must have appeared strange, surprisingly strange, that it is not more clearly expressed what this law, thus to be engraved, was—that a point of so much importance should not have been, somewhere or other, very accurately noted, and very particularly circumscribed by Moses, partly for the more secure direction of Joshua, and partly to render this awful transaction more intelligible through future ages. But all this surprise ceases, all this puzzle is unravelled, all this uncertainty is at once removed, if we allow the authority of the Samaritan Pentateuch, if we will but grant that there may have been in the Hebrew text a certain passage, which is found in all the copies of the Samaritan text and version, and which is also found, exactly as in the Samaritan Pentateuch, in that Arabic version of it in the Arabic character, which has been before mentioned, and which is a very valuable, because a very literal, version. According to this truly venerable copy of the Book of Moses, all is clear. The whole is perfectly regular, and in harmonious proportion, several circumstances concurring to render it highly probable that the Ten Commandments constituted the Law which was to be engraved. And as it can scarcely be conceived that such a point could have been omitted by Moses, it makes greatly for the honour of the Samaritan Pentateuch, to have preserved so considerable a passage. Why the ancient Jews should omit this passage can be a matter of no doubt at all with those who mark the honour it does to mount Gerizim. And, therefore, the same

* Part 3, p. 540.

men who corrupted Deut. xxvii. 4, have but acted with uniformity, if they have also corrupted E. xx., *omitting* Gerizim in the latter instance just as honestly as they *altered* it in the former. But that some verses *did* formerly follow after the Tenth Commandment in E. xx. 17, and before v. 18, we have not only the authority of the Samaritan Pentateuch (which, together with the several foregoing confirmations, may be thought satisfactory) but we have also the authority of an ancient Syrian MS., which contains a version of the Old Testament, and is catalogued in the Bodleian Library, 3,130. Between v. 17 and v. 18, at the very place where the passage is now found in the Samaritan Pentateuch, in this Syriac MS., though translated from a *Hebrew* copy, there is left, in the middle of the page, a vacant space, just equal to five verses expressed in the Samaritan. And no such vacant space is left anywhere else through the whole MS., excepting a space somewhat larger in Ecclus. xxvii. and one somewhat lesser, 2 Macc. viii. The inference from this very remarkable circumstance I leave to the learned reader."

"That the Samaritan text should be condemned as corrupted *merely* for having more in it than the Hebrew, no man of learning will maintain. Certainly the Jews *might omit*, as easily as the Samaritans *might insert*. And I presume that it has been, and will be hereafter more fully proved, that several whole passages, now in the Samaritan, but not in the Hebrew Pentateuch, are not interpolations in the former, but omissions in the latter."

Richard Simon,* who fully examines this text, and who regards the law here ordered to be written, as consisting of the twelve curses set out in the end of the chapter, says, "Those amongst the Jews who have preferred the literal sense of the Scriptures to the dreams of the Talmud, and to the play upon words of the Cabalistic Doctors, agree with us that they ought not to apply to the whole of the law that which is written in this xxvii. chapter. In effect, can any one imagine that Moses ordered the Israelites to engrave all the contents of the Pentateuch upon twelve stones?"

The fulfilment of the command is supposed to be narrated in Joshua viii. 30 to 35, but it is evident to any careful

* Histoire Critique du Vieux Testament, Liv. i. cap. 6, p. 42.

reader, that what Joshua is recorded to have said, was most certainly not the writing upon the stones of the whole of the Pentateuch, but of some brief laws which are represented as being written in the presence of the Israelites, who stood while the writing was being done, and had the whole read over to them when it was finished.*

So much turns upon the variations between our Bible and the Samaritan Pentateuch, that it may not be out of place here to say a few words upon the three divisions of the Hebrew race—the Samaritans,† and the Caraites, as distinguished from the Jews ordinarily so-called, all of whom profess to trace their descent from Abraham. The Caraites may be passed in a few words; they adhered to the strict letter of the text, they accepted all the books of the Bible, and in this were opposed to the Samaritans, but they rejected the Talmud, and considered the Jews as heretics for their user of the Talmudical writings.

The Samaritans call themselves שומרים ShUMRIM—viz., guardians or observers of the law. They accept the Pentateuch only as inspired, and their ancient version of it differs in many important respects from the ordinary Hebrew versions. There is a sort of translation of this old Samaritan Pentateuch in use amongst the Samaritans, this last-named version being in a kind of *patois* compounded of Syriac, Hebrew, and Arabic. The letters of the old Samaritan and modern Hebrew alphabets differ. The Samaritan text is considered, by Dr. Wall, as much nearer pure Hebrew, and as much more ancient than the ordinary Hebrew text. Le Clerc describes the Samaritan as more correct than the Hebrew in several places. The Samaritan version is regarded by Dr. Wall as less ancient than the Septuagint, the Samaritan text as probably of much greater antiquity. An essay penned, I presume, by Munk,‡ states the interminable contest between the Rabbis as to the original character in which the Decalogue was written, and finishes by saying, “the complication of the Samaritan writing, and

* See Dr. Giles's Hebrew Records.

† But see Horne's Introduction, vol. ii. p. 10, p. 327, and Nicolas : Etudes sur la Bible, p. 93; Wall's Grounds for Revision of Hebrew Text, p. 607.

‡ Sur les Samaritains. § 8 Cahen, Deuteronomie.

the relative simplicity of the Assyrian appears to us an indication that the first is more ancient than the second, which dates probably from the sojourn in Babylon, from whence came the names of the angels and of the months."

Chap. xxvii. 15.—Nicolas observes: "It is usual to confound, without the least reason, Polytheism with idolatry. There is nevertheless nothing in common between these two religious forms. Polytheism, the adoration of many gods, might exist without being idolatrous. Although, in fact, it has always been found connected with idolatry, and idolatry is certainly not inseparable from Polytheism; it is in reality a worship rendered to the symbolic representation (*ειδωλον*, image figure) of one god or of many gods. There is monotheistic idolatry as well as Polytheistic idolatry. There were a great number of idolators amongst the Hebrews, some may be found to-day amongst the Christians. It is no less true that the Hebrews were generally as monotheistic as the Christians are now."*

Chap. xxvii., 15—26.—Horne says, "Of all those tremendous imprecations which appear in our common English version, there is not one authorised by the original."† The Douay, Bellamy, Cahen, and, to our mind, the context directly contradict Horne's view.

Verse 21.—Dr. Inman points out that in Exodus xxii. 19, Leviticus xviii. 23, and xx. 15 and 16, we have three distinct repetitions of the law on this point, "a sufficient proof of the necessity for making it, inasmuch as no legislator denounces a crime which is to him unknown."‡

Chap. xxviii.—In reference to this chapter, Dr. Inman compares the worship of the Jewish Deity with that of Baal Berith. "Both through their priests, equally promise sensual gratification; and both through the same medium, would doubtless be able to attribute any misfortune which happened to a votary, to a breach of covenant, or breaking of the bargain."§ The bargain here being obedience and worship on the one side, paid for by special temporal advantages, or *vice versa*.

Verse 10.—"And all people of the earth shall see that

* Etudes sur la Bible, p. 125.

† Introduction, vol. i., page 575.

‡ Ancient Faiths, vol. i., p. 568. § Ibid, p. 323.

thou art called by the name of the Lord ; and they shall be afraid of thee." While we are not quite sure as to the accuracy of the translation, it is really very curious that the word Jew is much nearer the sound of IEUE יְהוֹה in this verse translated Lord, than it is to any other Hebrew word from which the sound Jew can be supposed to be derived. If the Jews had been called Jeue or Jewe, their name would have been very much what it is. Bellamy says, "The passage does not mean that they should be called by the name of the Lord, a thing most preposterously absurd," and he translates it "the name of Jehovah will be declared by thee." This is hardly maintainable as fact, even if better as translation, for the Jews never did declare the name Jehovah, but—regarding it as too awful (or too difficult) to pronounce—substituted for it the word Adonai. Instead of "called by the name of the Lord," the Douay has "the name of the Lord is invocated upon thee." Cahen corroborates this translation, despite its unwieldy reading.

Verse 15.—"To do all." These words are not in the Samaritan version. There are several verbal differences between the Hebrew and Samaritan in this chapter.

Verse 18.—The curse threatened on the "fruit of the body" for disobedience by the parent, is worthy notice as emanating from the Deity, who was at the same time the lawgiver, the Creator of the offender, the compeller of the offence, and the creator of the "fruit of the body," in order that it might be punished for an offence it had no share in.

Verse 36.—Cahen thinks that the reference to Gods of wood and stone, shows that this portion of the text was written at, or after, the Babylonian captivity.

Verse 49.—"As the eagle flieth," in lieu of יִרְאֶה IDAE from DAE, to fly ; the Samaritan has יִרְאֶה IRAE from RAE, to see.

Verse 53.—"And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee." Bellamy* says: "This is a thing so wicked, . . . that it is surprising how a supposition so truly disgusting could ever enter into the mind ;" but even this is exceeded in the same chapter.

* New Translation, p. 514.

Verse 57.—The horrible imagination in this verse, though slightly modified in our translation, may be seen more clearly by reference to the Douay. Our translators somewhat cloaked the terrible filthiness of the Hebrew text, which the Vulgate renders with disgusting accuracy.

One writer, with a strong reverence for the character of Jesus,* speaks of the curses contained in this chapter as “forming altogether a curse so dreadfully horrible, so cold-bloodedly minute and malignant, that one would think some demon must have conceived it, and not a man; and yet it is Moses who promulgates it in the name of God!”

This chapter is considered by Colenso to have been written “by one who had already the ruin of the ten tribes before him,” and is probably one of the many passages which induced Jerome writing against Helvidius to say that it was to him a matter of indifference whether or not the Pentateuch was to be regarded as re-edited by Esdras, or as the authorship of Moses.†

The learned Jesuit Bonfrerius, dealing with similar phrases, said, “I prefer saying that another writer has added something to the books of Moses, than to be continually representing him as a prophet.”

Chap. xxix. 4.—Cahen, quoting Gueddes, says that this verse cannot be taken literally, as the Israelites had bread and wine for their sacrifices.

Verse 19.—“And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.” The Douay translates the last clause, “I shall have peace, and will walk on in the naughtiness of my heart, and the drunken may consume the thirsty.” Cahen renders it, “There shall be peace for me if I walk according to the good pleasure of my heart, so that fulness (plenitude) may put an end to thirst,” and in his note he says that the exact sense of the phrase is even yet at the mercy of the conjectures of commentators.

Verse 23.—“Admah and Zeboim, which the Lord overthrew in his anger and in his wrath.” In Genesis xix. 24,

* Three lectures by E. N. Dennys, p. 7.

† Simon: *Histoire Critique du V. T.*, book 1, caps. iv. and v.

there is no mention of the destruction of any cities, save those of Sodom and Gomorrah.

Verse 29.—Cahen says that this verse is neither connected with those which precede it, nor with those which follow, and appears to have been inserted to give hope to the exiles. The manner of the verse is suddenly changed from the third person to the first.

Chap. xxx. 4.—“Unto the outmost parts of heaven.” Cahen, in his note, says, “Même dispersés aux extrémités de la terre. Ben Ouziel paraphrase sur Elie et le Messie.” Dr. Henry More* says that “קצה השמים or *αχρον ου ουρανου* implies that the earth is bounded at certain places, as if there were truly a Hercules Pillar or *non plus ultra*. As it is manifest to them that understand the natural signification of קצה and *αχρον*—for these words plainly import the earth bounded by the blue heavens, and heavens bounded by the horizon of the earth, they touching one another mutually, which is true only in appearance, as any man that is not a mere idiot will admit.”

Chap. xxxi. 15.—“The tabernacle.” Dr. Inman argues† at great length against the possibility of the existence of the tabernacle in the wilderness, on the ground that if the other statements in the Pentateuch be true, the Jews could neither have had the raw material nor the tools to make such a tabernacle as is represented to have existed.

Dr. Inman asks, “Can any one read the thirty-second chapter of Deuteronomy without feeling that it has been written towards the close of the Jewish monarchy? And with that thought, will he not associate the language of the Pentateuch with that so constantly used by Jeremiah?”‡

De Wette thinks that the contents of this chapter are enough to cause it to be taken as the production of an age when the nation were already dispersed, and the ten tribes found themselves in exile.§

Verses 4, 15, 18, 30, and 31.—For the word “rock” in these verses, the Septuagint, the Vulgate, Douay, and Breeches Bible each have the word “God.” The Hebrew

* On the Cabbala, p. 57.

† Ancient Faiths, vol. ii., p. 794.

‡ Ibid, p. 115.

§ Israelite History, part i., p. 393, and Introduction to Old Testament. vol. ii., sec. 160

word is צור TsUR, or צורם TsURz̄M, which latter Parkhurst puts as a plural noun, and “a name of certain idols, representative of the heavens, under the attributes of compressors, givers of strength or firmness,” conveying an impression that the Jewish religion was strongly permeated with Tsabaism. Dr. Inman identifies Tsur, the Rock, with “Phallus,” and in verse 18 Cahen translates the Hebrew, “Ton roc générateur.”

Chap. xxxii. 8.—“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.” This verse is not very explicit; but if it means that God had apportioned the promised land to the Israelites, it then becomes a curious question as to how the Canaanites ever became possessed thereof. A marginal note to the Breeches Bible says that: —“When God, by his providence, divided the world, he lent for a time that portion to the Canaanites which should after be an inheritance for all his people Israel.” If this be true, then, when God reclaimed his loan, he surpassed Shylock, and took a great quantity of blood as interest for his “pound of flesh.” It does not appear anywhere that the Canaanites ever were informed of this strange tenure. Instead of holding the land as a loan, they looked upon it as their country, but suddenly found, if the Bible be correct, that God had “sent them a strong delusion, that they might believe a lie.” (*Vide* 2 Thess. ii. 11.) Lord Monboddo,* who appears to have only had the Septuagint version to refer to, says, in a very curious argument in favour of the existence of genii and demons, that “this is one of the most blundering translations of the Bible;” and he makes the last clause of the verse read: “He set bounds to the nations according to the number of the angels of God.” The Septuagint has “αγγελων Θεου,” but the Hebrew agrees with our version.

Verse 12.—“There was no strange god with him.” Belamy translates this: “A strange God was with him,” but this translation seems strained against the text. It is a consolation for persons ignorant of Hebrew when great scholars can give two precisely opposite versions.

* Ancient Metaphysics, vol. iv. book 2, chap. 7.

Verses 15 and 17.—These verses are remarkable as containing the singular of the plural word אֱלֹהִים ALEIM, and have given rise to much controversy amongst the learned divines, because it is apparent to even the most prejudiced, that if the singular word אֱלֹה or אֱלֹהֶה (ALUE or ALE) signifies “God,” the plural must mean more Gods than one. In verse 17 you have both the singular, ALE, translated “God,” and the plural, ALEIM, translated “Gods.” Cahen translates, “à des demons, à des non dieux, à des dieux qu’ils ne connaissent point.” “Unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.” The word translated “devils,” or “demons,” is שְׂדִים SheDIM, which also occurs in Psalm cvi. 37. Bellamy, who in this follows Parkhurst,* says of Shedim: “As a noun masculine plural, it was the name given by the Hebrews to the idols worshipped by the inhabitants of Canaan. . . . The idol was the ancient *multimamia*, or *many-breasted idol* (as Isis), worshipped . . . by the heathens.” This is deriving the word from שֶׁד SheD, the breast or teat; but Dr. Inman, who examines this view at considerable length,† does not think it tenable. Instead of “to gods that came newly up,” Bellamy reads, “at the approach of the new moons they came.”

Verses 20 to 43.—It is useless to comment at length on the language attributed in these verses to the “infinite, immutable, and merciful Father of us all;” it is quite sufficient to repeat the terrible threat from a God of love, “to devour flesh with his sword, and to make his arrows drunk with blood;” and that “the sword without and the terror within shall destroy the young man, and the virgin, the suckling, and the old man with grey hairs.”

Verse 22.—“For a fire is kindled in my anger.” Cahen renders this, “Car la colere s’est enflammée dans mes narines.” (For the rage burns in my nostrils.)

Verse 27.—“Were it not that I feared the wrath of the enemy,” is strange language to be used by an omnipotent Deity.

* Lexicon, p. 721.

† Ancient Faiths, vol. ii. pp. 716–19.

Verses 48 to 52.—It is impossible to ascertain what offence was committed by Moses. In Numbers xx., we find that the Lord threatened to punish Moses and Aaron on account of their unbelief; but it is evident some portion of the Book must be lost, as the particular instance of unbelief is not mentioned.

Chap. xxxiv. 1.—“Unto Dan.” This is one of the many passages showing compilation after Moses (see Joshua xix. 47, and Judges xviii.), and that Dan was so called after the destruction of Laish or Leshem.* “As to Deuteronomy,” Michel Nicolas says, “there is no doubt that it is posterior to the four preceding Books of the Pentateuch. By the manner in which the tribe of Levi is honourably distinguished from the others (as in Deut. xxxiii. 8 to 11), by the importance given to the laws concerning royalty (Deut. xvii. 14 to 20), the prophets (Deut. xiii. 1 to 5) and the sacerdotal classes (Deut. xvii. 8 to 13; xix. 17; xxv. 5; xxxi. 9); as also to everything which is said of the religion of which the unity is incontestably established (Deut. xii. 2 to 7; xvi. 1 to 7), an author may be recognised who lived after the reign of Solomon. No date seems to accord better with the composition of this book than the period in which the religious reform of King Josiah was accomplished.”† Some passages, however, relate to a more recent period (Deut. iv. 27; xxviii. 25, 36, 49, 64; xxix. 27; xxxii. 5 to 22.)

“Deuteronomy,” says Ewald, as translated by Nicolas,‡ “is in the Old Testament that which the Gospel of John is in the New. In the one book as in the other, the history is only the frame in which the teaching is placed; and Deuteronomy is a new form, a prophetic renewal of the law, as the Gospel of St. John is a spiritual view of Christianity. The author of the work knew the Books of Genesis, Exodus, Leviticus, Numbers, and Joshua. This is proved by the parts he has borrowed from them. None can doubt that he had also before him documents, either historic or legislative, of which preceding writers had not made use when they find him appealing to ancient prescriptions which are

* See on this, Genesis book i., p. 91; Giles's Hebrew Records, p. 131; and Colenso, part i., p. 201.

† Nicolas: *Etudes sur la Bible*, p. 29. ‡ *Etudes*, p. 41.

not found in the other books of the Pentateuch." Ewald thinks the book of Deuteronomy to have been written by a Jewish refugee in Egypt during the latter part of the reign of Manasseh, and to have excited the religious reform of the time of Joshua. Nicolas, while not regarding the question as settled, inclines to the view maintained by Ewald. "One other fact,"* remarks Nicolas, "still induces us to place the formation of the actual Pentateuch after the return from the Babylonish captivity. It is that Deuteronomy, the composition of which cannot go beyond the reign of Josiah, or at most belongs to the reign of Hezekiah, would not, in the later times of the monarchy, have been associated without difficulty to Books comparatively much more ancient, and then universally accepted as a sacred Mosaic document. It required, so to say, that time should give its sanction to this book before it could be judged worthy to take its place with the writings of Moses and the prophets. But after the return from the Babylonish captivity, everything which belonged to the period anterior to this national misfortune became uniformly tinged with antiquity and sanctity. It is not necessary to endeavour to prove this, it is in the nature of things. It was then, but only then, that Deuteronomy could form the fifth Book of the Mosaic code. In fact, the hypothesis which I propose upon the date of the actual formation of the Pentateuch is confirmed by Jewish tradition. There was during these ages a general opinion amongst the descendants of Jacob that Esdras had been the restorer of the Pentateuch (Instaurator Pentateuchi, according to Jerome, who represents the general sentiment of the Rabbis.) This tradition certainly had more in view than the mere restoration of Mosaism by the celebrated Doctor of the Law. It related clearly to the books of Moses. This cannot be doubted when one considers the clearly marked form which the tradition takes in 4 Esdras xiv. 41 to 48, and which it had still kept up to the period of the Hegira amongst the Jews of Medina. If it reposed on any historic basis, and this it is difficult to doubt, it ought to show, not as is sometimes maintained, that Esdras himself composed the Pentateuch, but only that he put it in order, or, in other words,

* Etudes, p. 87.

that he gave to the anterior writings which were, or which passed for, the works of Moses, the form in which they have come down to us." Father Simon in "*Histoire Critique du Vieux Testament*," goes a little farther than Nicolas, and would attribute to Esdras the entire composition of the Pentateuch. Dr. Kalish* regards the book of Deuteronomy as penned about B.C. 620 : parts of Leviticus and Numbers he considers as clearly written after the Babylonian captivity.

Professor Wheatstone† says : "Similar are the words of Leontius (de Sectis, Act. 2) : 'Ezra, coming to Jerusalem, and finding that all the books had been burnt when the people were taken captive, is said to have written down from memory those two-and-twenty books of which we have given a list in the foregoing place.' Isidorus (de officiis) and Rabanus Maurus (de Inst. Cleric. c. 54) write to the same effect. They affirm, therefore, two things: one, that the whole sacred and canonical Scripture perished in the Babylonian captivity; the other, that it was restored to its integrity by Ezra, instructed and inspired in a wonderful manner by the direct agency of God. It is very possible that the books, which may have been previously in some disorder, were corrected by Ezra, restored to their proper places, and disposed according to some fixed plan, as Hilary in his prologue affirms particularly of the Psalms. Perhaps, too, Ezra either changed or reformed the shapes and figures of the letters. Jerome, indeed, in his epistle to Paulinus, maintains that 'Ezra invented new forms for the letters after the return from the captivity; for that previously the Jews had used the same characters as the Samaritans.' Hence, if we credit Jerome, Ezra introduced new forms of the letters, more elegant and easy than those which were before in use, copied out the law in these new characters, and left the old ones to the Samaritans. In conformity with this statement, Jerome further tells us, upon Ezekiel ix., that the last letter of the alphabet was formerly similar to the Greek *Tau*, and that it still, in his time, retained that figure in the Samaritan character; while the last letter of the Hebrew alphabet has now quite another and different shape."

* Leviticus, pp. 645 and 649.

† "Disputation on Scripture," p. 115. See "Bible: what it is," Genesis, p. 56.

The examination as to the alleged Elohist and Jehovistic documents is more readably complete for an English reader in Part iii. of Bishop Colenso, than in any other work of which we are aware. The student who has greater time may turn to Nicolas's comments on Vainhinger, Bleek, Knobel, Ewald, Astruc, Eichorn, and Vater, on the document theory. De Wette, commenting on Deuteronomy,* says, "Moses cannot have been the author of chapters xxxi. to xxxiv., as it appears in special from xxxi., 24—26, xxxiii. 1, and xxxiv. 1. The anachronisms in ii. 12, iii. 14, xix. 14, and xxxiv. 1, and the general manner in which the Mosaic history is treated, as in chapters i. to iii., carry us to a period after Moses. The references to Jerusalem and its temple, transfer us to the time when the Jehovistic documents of the other books were written. The references to the earlier books bring us to a time considerably later than that in which those books originated. The laws respecting the Kings, Prophets, and Levites, and that respecting the unity of worship, bring us to the period after Solomon, and to the times of Josiah, when the unity of worship was first carried out. In chapter xxxi. 26, is a command to place the law books in the ark; but as it was not there when the temple was consecrated (1 Kings, viii. 9), this must have been written long after that event."

It is impossible to conclude this Commentary on the Pentateuch without a parting word to the reader as to the English, Latin, Greek, and Hebrew versions of the Old Testament. To-day it is practically admitted by Convocation that the authorised English Protestant version, so long accepted as God's message to the world, is unreliable. It is hardly worth staying to consider the good done by the British and Foreign Bible Society, in widely circulating translations of this admittedly inaccurate version. The Rev. Dr. Whittaker, an erudite Church of England divine, in his arguments against the Papists, makes it doubtful how far the errors of the authorised English text are susceptible of correction. He says:† "Unless the Hebrew and Greek originals be most foully corrupt, it follows that the Latin

* "Introduction to Canonical Scriptures," vol. ii., sec. 160.

† Whittaker Against Bellarmine and Others, p. 163.

edition is most foully corrupt, inasmuch as it differs widely in all the books from those originals. Who does not see from this that either the originals are corrupted, or the Latin Vulgate edition is full of innumerable errors? For where the difference and opposition of the readings is so great as is actually found between the originals and the Latin edition, it cannot be said, or conceived, that everything is sound and uncorrupted. For, whoever will compare the Latin with the originals, shall find almost everywhere a remarkable discordance." If the Latin Vulgate be rejected, then naturally the English Douay version, translated from it, must fall with it. That is, both the Catholic and Protestant versions stand condemned. Where then shall our reader turn? If he goes to the Septuagint, which St. Augustin says was done by seventy-two translators in separate cells, whose translation was found to agree in every letter; supposing even he escapes the shock of hearing that "this doth St. Jerome utterly deny" and "derideth as a fable and a lie:"* yet again on the authority of the Master of St. Jonh's, Cambridge, he may be told that "The sounder opinion seems to be that of those who determine that the true Septuagint is wholly lost, and that the Greek text, as we have it, is a mixed and miserably corrupted document."† "Nay, the faults of the Greek translation are so manifest that it is impossible to find any way of excusing them." Josephus distinctly says, if his evidence may be taken as of any value, that the version made for the second Ptolemy was not a complete translation of the whole of the Hebrew writings, but "only the books of the law,"‡ whatever this may mean; while the Septuagint as we have it goes from Genesis to Malachi. If we feel disposed to reject the Septuagint, we are placed in the dilemma raised by the Rev. Dr. Irons, that Jesus used§ the Septuagint very frequently, and at times employed a version differing both from the Hebrew and the Septuagint. Are we to suppose that Jesus did not know Hebrew, or that he knew the Greek version to be the most reliable? Dr. Irons says further, that we are

* Dr. Fulke's Defence of the English Scriptures, p. 53.

† Whittaker's Disputation, p. 121.

‡ Antiquities, preface, sec. 3.

§ The Bible and its Interpreters, p. 20.

confronted by the striking fact that the Septuagint, or some Greek version, was more in use amongst the Jews 1800 years ago than the Hebrew, and that not only had this possibly been the case for some generations, but that it was thought by many that this Greek version fixed the meaning of some parts of the Hebrew text. And he asks, "What is this Greek version or Septuagint, as it is called? Who made it; from what originals was it made? And when? And why? And what is its present state?" And this dignitary of the Church of England answers so potently that we repeat his own words: "Strictly speaking, no one knows who made the Septuagint. No one knows from what copy of the originals any parts of that version were made. It appears to be a growth of at least two generations: and as it might be expected, the style is not the same throughout." But if on the authority of Church of England teachers we reject alike the King James version and the Douay, the Vulgate and the Septuagint, what remains? Will the orthodox refer our reader to the Hebrew? Then indeed confusion becomes worse confounded. There are but few scholars capable of testing Biblical Hebrew by their criticism. The Hebrew of the Bible is not now, nor has it been for centuries, a spoken language. It has literally no classic literature to guide us to its meanings in cases of doubt; and if we may put any faith in the Rev. Dr. Wall, another clergyman of the Established Church, the Hebrew text itself is corrupt throughout. Dr. Irons, admitting that the Masoretic points at present found in nearly all Hebrew Bibles cannot be traced back "to a higher antiquity than the seventh century of our era," affirms that "previous to the sixth century then the Hebrew Bible (we must face the fact) was read traditionally. The Jews believed that, together with the written word divinely imparted to Moses, there were unwritten instructions, directing both the continuance and the interpretation of the sacred writings." Where shall the reader turn with the most important versions of "God's message to man" thus in turn condemned as untrustworthy?

List of Works by Mr. Charles Bradlaugh.

POLEMICAL ESSAYS.

Two volumes at One Shilling each.

- Vol. I. contains: The Real Representation of the People. Poverty: its effect on the Political condition of the People. The Irish Question. Reform or Revolution. Labour's Prayer. Who was Jesus Christ? What did Jesus Teach? Is there a God? A Few Words about the Devil.
- Vol. II. contains: Plea for Atheism. The Atonement. Has Man a Soul? New Life of Jacob. New Life of David. New Life of Moses. Why do Men Starve? Were Adam and Eve our First Parents?

THE ESSAYS IN THE ABOVE VOLUMES CAN BE HAD SEPARATELY
AS FOLLOWS:

A Plea for Atheism. Sixth edition	0	3
A reply to William Gillespie's Argument for the Necessary Existence of Deity, and which Mr. Gillespie undertook to refute.		
Has Man a Soul? Sixth edition	0	2
The Irish Question: what it has been, what it is, and how to deal with it. Third edition	0	2
Mr. Gladstone writes that he has read this pamphlet with considerable interest, and with many important parts entirely agrees.		
Real Representation of the People. A comment on Mr. Hare's scheme. Third edition	0	2
Poverty, and its effect on the Political condition of the People. Fifth edition	0	1
Labour's Prayer. Fourth edition	0	1
This is the pamphlet noticed by Dr. Vaughan, Lady Chatterton, the <i>Dublin Review</i> , and the <i>Morning Advertiser</i> .		
Reform or Revolution, an address to the Lords and Commons. Second edition	0	1
Why do Men Starve? Fourth edition	0	1
Is there a God? Twelfth edition	0	1
The Atonement. Fifth edition	0	1
Who was Jesus Christ? Seventh edition	0	1
What did Jesus Christ Teach? Sixth edition	0	1
A few words about the Devil. Fifth edition	0	1
Were Adam and Eve our First Parents? Third edition	0	1
New Life of David. Tenth edition	0	1
New Life of Jacob. Tenth edition	0	1
New Life of Moses. Fourth edition	0	1

(Continued.)

THE BIBLE: WHAT IT IS: A FREETHINKER'S COMMENTARY.

Genesis, complete in paper cover	1	9
Exodus do. do.	1	6
Leviticus do. do.	0	6
Numbers do. do.	0	6
Deuteronomy (In the press)		

PUBLIC DISCUSSIONS.

Jesus: the Credibility of his History, and the Morality of his Doctrines fairly debated for five nights, at Halifax, with the Rev. T. D. Matthias, Baptist Minister. Reduced in price to	1	0
Propositions: 1. The History of Jesus Christ as narrated in the Four Gospels, incredible. 2. The Doctrines of Jesus Christ not calculated to benefit humanity.		
Christianity and Secularism Contrasted. Two nights' debate with W. M. Hutchings, Esq., at Wigan	1	0
Question: Whether is Secularism or Christianity best calculated to promote Human Happiness?		
Two nights' debate on the Existence of a God as the Maker and Moral Governor of the Universe with Thomas Cooper	1	0

WHEN WERE OUR GOSPELS WRITTEN?

A Reply to Dr. Tischendorf and the Religious Tract Society	0	6
This pamphlet was afterwards replied to by B. H. Cowper, Esq., Editor of the <i>Journal of Sacred Literature</i> .		

LETTER TO REV. BREWIN GRANT.

A short chapter of Autobiography	0	1
----------------------------------	---	---

LETTER TO THE PRINCE OF WALES

On his being made Past Grand Master	0	1
-------------------------------------	---	---

THE NATIONAL REFORMER.

Secular Advocate and Freethought Journal, weekly	0	2
--	---	---

London: AUSTIN & Co., 17, Johnson's Court, Fleet Street, E.C., who will forward packets of One Shilling in value, post free.

POLEMICAL ESSAYS.

Two volumes at One Shilling each.

Vol. I. contains: The Real Representation of the People. Poverty; its effect on the Political condition of the People. The Irish Question. Reform or Revolution. Labour's Prayer. Who was Jesus Christ? What did Jesus Teach? Is there a God? A Few Words about the Devil.

Vol. II. contains: Plea for Atheism. The Atonement. Has Man a Soul? New Life of Jacob. New Life of David. New Life of Moses. Why do Men Starve? Were Adam and Eve our First Parents?

—o—

THE ESSAYS IN THE ABOVE VOLUMES CAN BE HAD SEPARATELY
AS FOLLOWS:

A Plea for Atheism. Sixth edition	0	3
A reply to William Gillespie's Argument for the Necessary Existence of Deity, and which Mr. Gillespie undertook to refute.		
Has Man a Soul? Sixth edition	0	2
The Irish Question: what it has been, what it is, and how to deal with it. Third edition	0	2
Mr. Gladstone writes that he has read this pamphlet with considerable interest, and with many important parts entirely agrees.		
Real Representation of the People. A comment on Mr. Hare's scheme. Third edition	0	2
Poverty, and its effect on the Political condition of the People. Fifth edition	0	1
Labour's Prayer. Fourth edition	0	1
This is the pamphlet noticed by Dr. Vaughan, Lady Chatterton, the <i>Dublin Review</i> , and the <i>Morning Advertiser</i> .		
Reform or Revolution, an address to the Lords and Commons. Second edition	0	1
Why do Men Starve? Fourth edition	0	1
Is there a God? Twelfth edition	0	1
The Atonement. Fifth edition	0	1
Who was Jesus Christ? Seventh edition	0	1
What did Jesus Christ Teach? Sixth edition	0	1
A few words about the Devil. Fifth edition	0	1
Were Adam and Eve our First Parents? Third edition	0	1
New Life of David. Tenth edition	0	1
New Life of Jacob. Tenth edition	0	1
New Life of Moses. Fourth edition	0	1

(Continued.)

THE BIBLE: WHAT IT IS: A FREETHINKER'S COMMENTARY.

Genesis, complete in paper cover	1	9
Exodus do. do.	1	6
Leviticus do. do.	0	6
Numbers do. do.	0	6
Deuteronomy (In the press)		

PUBLIC DISCUSSIONS.

Jesus: the Credibility of his History, and the Morality of his Doctrines fairly debated for five nights, at Halifax, with the Rev. T. D. Matthias, Baptist Minister. Reduced in price to	1	0
Propositions: 1. The History of Jesus Christ as narrated in the Four Gospels, incredible. 2. The Doctrines of Jesus Christ not calculated to benefit humanity.		
Christianity and Secularism Contrasted. Two nights' debate with W. M. Hutchings, Esq., at Wigan	1	0
Question: Whether is Secularism or Christianity best calculated to promote Human Happiness?		
Two nights' debate on the Existence of a God as the Maker and Moral Governor of the Universe, with Thomas Cooper	1	0

WHEN WERE OUR GOSPELS WRITTEN?

A Reply to Dr. Tischendorf and the Religious Tract Society	0	6
This pamphlet was afterwards replied to by B. H. Cowper, Esq., Editor of the <i>Journal of Sacred Literature</i> .		

LETTER TO REV. BREWIN GRANT.

A short chapter of Autobiography	0	1
----------------------------------	---	---

LETTER TO THE PRINCE OF WALES

On his being made Past Grand Master	0	1
-------------------------------------	---	---

THE NATIONAL REFORMER.

Secular Advocate and Freethought Journal, weekly	0	2
--	---	---

London: AUSTIN & Co., 17, Johnson's Court, Fleet Street, E.C., who will forward packets of One Shilling in value, post free.

POLEMICAL ESSAYS.

BY ICONOCLAST.

PRICE ONE SHILLING EACH VOLUME.

Vol. 1 contains—

Real Representation of the People. Poverty, and its effects upon the People. Prohibition of Free Speech. Jesus, Shelley, and Malthus. Who was Jesus Christ? What did Jesus Teach? Is there a God? A Few Words about the Devil.

Vol. 2 contains—

Plea for Atheism. The Atonement. Has Man a Soul? New Life of Jacob. New Life of David. New Life of Moses. Why do Men Starve? Were Adam and Eve our First Parents?

IMPORTANT DISCUSSION ON THEOLOGY.

G. J. HOLYOAKE AND THE REV. BREWIN GRANT, held at Glasgow, on the question—"Is Secularism Inconsistent with Reason and the Moral Sense, and condemned by experience?" By Secularism is meant that modern phase of Freethought expressed by Mr. Holyoake's writings, and in the publications edited, recommended, or approved of by him. 1s.

THE CO-OPERATOR'S HAND-BOOK, containing the Laws relating to a Company of Limited Liability, with model Articles of Association suitable for Co-operative purposes. By E. VANSITTART NEALE, Barrister-at-Law. 6d.

London: AUSTIN & Co., 17, Johnson's Court, Fleet Street, E.C.

THE ENGLISH LEADER: a Journal for the Free Discussion of all subjects affecting the Progress and Welfare of Society; Progress in Religion; Reform in Politics; Amelioration of Monetary and Commercial Laws; Development of the Co-operative Principle; &c., &c.

London: F. Farrah, 282, Strand, W.C.

WORKS BY ICONOCLAST.

—o—

esus : the Credibility of his History, and the Morality of his Doctrines fairly debated for five nights, at Halifax, by the Rev. T. Matthias, Baptist Minister, and Iconoclast. In four parts, price 6½d. each, or in one volume, price 2s.	
Debate on the Existence of Deity with Thomas Cooper, with a Plea for Atheism. 1s.	
God, Man, and the Bible. Three Nights' Discussion with the Rev. Dr. Baylee, president of St. Aidan's College, Birkenhead. Fourth edition. The only debate on the Socratic method. Fourth Edition. Price 6d.	
Christianity and Secularism Contrasted. Two nights' debate with W. M. Hutchings, Esq., at Wigan. Price 1s.	
New Testament Christianity. Three nights' debate with the Rev. J. H. Rutherford. Price 6d.	
A Plea for Atheism, containing a Reply to William Gillespie. Second Edition.	0 3
Has Man a Soul? A lecture. Fourth and revised edition	0 2
Who do Men Starve?	0 1
Labour's Prayer	0 1
Is there a God? Eleventh thousand	0 1
The Atonement.	0 1
Who was Jesus Christ? Sixth edition	0 1
What did Jesus Christ Teach? Third edition	0 1
A Few Words about the Devil. Third edition	0 1
Real Representation of the People.	0 2
Jesus, Shelley, and Malthus	0 2
Poverty, and its effect on the Political Condition of the People	0 1
Prohibition of Free Speech ; with a Report of the Motion made in the Court of Common Pleas	0 2
Were Adam and Eve our First Parents? Third thousand	0 1
New Life of Abraham	0 1
New Life of David. Fourth thousand, revised	0 1
New Life of Jacob. Fourth thousand, revised	0 1
New Life of Moses (new edition)	0 1
Photograph and Autograph of Iconoclast	1 0

POLEMICAL ESSAYS.

BY ICONOCLAST.

PRICE ONE SHILLING EACH VOLUME.

Vol. 1 contains—

Real Representation of the People. Poverty, and its effects upon the People. Prohibition of Free Speech. Jesus, Shelley, and Malthus. Who was Jesus Christ? What did Jesus Teach? Is there a God? A Few Words about the Devil.

Vol. 2 contains—

Plea for Atheism. The Atonement. Has Man a Soul? New Life of Jacob. New Life of David. New Life of Moses. Why do Men Starve? Were Adam and Eve our First Parents?

IMPORTANT DISCUSSION ON THEOLOGY.

G. J. HOLYOAKE AND THE REV. BREWIN GRANT, held at Glasgow, on the question—"Is Secularism Inconsistent with Reason and the Moral Sense, and condemned by experience?" By Secularism is meant that modern phase of Freethought expressed by Mr. Holyoake's writings, and in the publications edited, recommended, or approved of by him. 1s.

THE CO-OPERATOR'S HAND-BOOK, containing the Laws relating to a Company of Limited Liability, with model Articles of Association suitable for Co-operative purposes. By E. VANSITTART NEALE, Barrister-at-Law. 6d.

London: AUSTIN & Co., 17, Johnson's Court, Fleet Street, E.C.

THE ENGLISH LEADER: a Journal for the Free Discussion of all subjects affecting the Progress and Welfare of Society; Progress in Religion; Reform in Politics; Amelioration of Monetary and Commercial Laws; Development of the Co-operative Principle; &c., &c.

London: F. Farrah, 282, Strand, W.C.

WORKS BY ICONOCLAST.

—o—

POLITICAL.

"Reform or Revolution," an address to the Lords and Commons	0	1
Real Representation of the People.	0	2

MALTHUSIAN.

Jesus, Shelley, and Malthus	0	2
Poverty, and its effect on the Political Condition of the People	0	1
Labour's Prayer	0	1
Who do Men Starve?	0	1

THEOLOGICAL.

"When were our Gospels Written?" The Answer of the National Secular Society to the Religious Tract Society. Price 6d.		
Jesus: the Credibility of his History, and the Morality of his Doctrines fairly debated for five nights, at Halifax, by the Rev. T. Matthias, Baptist Minister, and Iconoclast. In four parts, price 6½d. each, or in one volume, price 2s. A Photograph and Autograph of Iconoclast will be given to each purchaser of the Matthias Debate.		
Debate on the Existence of Deity with Thomas Cooper, with a Plea for Atheism. 1s.		
God, Man, and the Bible. Three Nights' Discussion with the Rev. Dr. Baylee, president of St. Aidan's College, Birkenhead. Fourth edition. The only debate on the Socratic method. Fourth Edition. Price 6d.		
Christianity and Secularism Contrasted. Two nights' debate with W. M. Hutchings, Esq., at Wigan. Price 1s.		
New Testament Christianity. Three nights' debate with the Rev. J. H. Rutherford. Price 6d.		
A Plea for Atheism, containing a Reply to William Gillespie. Second Edition.	0	3
Has Man a Soul? A lecture. Fourth and revised edition	0	2
Is there a God? Eleventh thousand	0	1
The Atonement.	0	1
Who was Jesus Christ? Sixth edition	0	1
What did Jesus Christ Teach? Third edition	0	1
A Few Words about the Devil. Third edition	0	1
Were Adam and Eve our First Parents? Third thousand	0	1
New Life of Abraham	0	1
New Life of David. Fourth thousand, revised	0	1
New Life of Jacob. Fourth thousand, revised	0	1
New Life of Moses (new edition)	0	1
Photograph and Autograph of Iconoclast	1	0

—

BS
533



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 014 325 444 6

